

The Methodist Woman

DECEMBER 1955



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"Oh, come, let us hasten
to worship the Lord!"

The Methodist Woman

Vol. 16

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Editorial Offices
150 Fifth Avenue
New York 11, N. Y.

MRS. C. A. MEEKER
Editor

Literature Headquarters
7820 Reading Road
Cincinnati 37, Ohio

MRS. E. LEROY STIFFLER
Publication and Business Manager

MRS. C. C. LONG
Circulation Manager and Secretary
of Literature

WOMAN'S DIVISION OF CHRISTIAN SERVICE

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Vernon, Iowa.

Vice-President—Mrs. Paul Arrington,
1735 Piedmont Street, Jackson 41, Mis-
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Recording Secretary—Mrs. J. Ernest
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Department of Work in Foreign Fields—
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Avenue, St. Paul 8, Minnesota.

**Department of Christian Social Rela-
tions and Local Church Activities**—
Mrs. J. Fount Tillman, Route 1, Lewis-
burg, Tennessee.

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OUR WRITERS

Hilda Lee Dail (Mrs. F. Roderick)
associate secretary, Department of
Work in Foreign Fields.

Horace Williams, executive sec-
retary, Interboard Committee on Mi-
sionary Education, Nashville, Tenne-
see.

Dr. Ina Corinne Brown, profess-
or of Social Anthropology, Scarritt Co-
lege, Nashville, Tennessee.

Dr. F. J. Phillips, medical direct-
and thoracic surgeon at the Sewar-
Sanatorium, Bartlett, Alaska.

Miss Marian Derby, executive se-
cretary for work in Latin America.

Jean B. Rothe (Mrs. W. E.)
Chico, California.

Mrs. Clara Paine Otis, sister of Mi-
Mildred Anne Paine of Ai Kei Gakue-
Tokyo, Japan.

Mary Barnes (Mrs. Harold E.), fo-
merly secretary of Missionary Educa-
tion, California-Nevada Conference,
currently a popular teacher in the
conference School of Missions.

Beneath the Tinsel

By HILDA DAIL

CHRISTMAS is that magic word which puts a sparkle in the eyes of children and rekindles the fires of hope in the hearts of weary women and men. But Christmas is more than a word, and its power over men has nothing to do with magic. Its inspiration is understood only when one is willing to look beneath and beyond the shimmering tinsel gifts. The way Christmas is celebrated in the mission stations around the world reveals its real meaning.

In remote villages of the Belgian Congo, Africa, young people present pageants depicting the Christmas story. To reach some secluded villages they ride part of the distance in a jeep, and continue by foot for several miles. Primitive people who never before have seen a pageant overflow the churches. The Song of the Angels falls on fresh ears, and the Star of Bethlehem heralds a new day for people so late in receiving this joyful news.

Each year a missionary from a community center in Japan goes out to a fishing village. About five hundred salty fishermen, with their patient wives and lively children, gather to hear the birthday story of the Baby who grew up to call fishermen to be his friends. Along with this Good News, the people receive gifts of candy, cookies, apples, and a Christmas picture folder. Their eyes reflect the brightness of the decorated tree as the Christian witness is made in a Buddhist community.

At the Methodist Theological Seminary in Seoul, Korea, women of the Bible classes have a candle lighting program and White Christmas. Kneeling at the altar, they present their gifts of adoration,

which, strangely enough, are later given to the women at the West Gate Prison, many of whom are Communists. Thus their offerings to Christ are transformed into a shining witness to open hearts for the story of the Man who loved his enemies and prayed for their forgiveness.

In the hundreds of kindergartens in Korea and Japan, Christmas is an enchanted time for the round-faced cherubs who, in the aftermath of war, know so little of wonder and delight. They feel close to the Baby Jesus, who, like many of them, became a refugee far from his mother's home town.

Students from primary to university ages in Christian mission schools in Latin American countries as elsewhere are given opportunities to grow in their understanding of how the coming of the Christ Child affects lives today. One girl expressed the miracle of Christmas in her heart in a letter to her missionary teacher:

We had a very nice Christmas time. We, the dormitory girls, decided to do good to others. So we invited thirty-five children and told them what Christmas is. We gave them pictures, oranges, and candies. We also visited a very poor woman and her daughter. We bought some food for them. After all our plans were finished, I myself understood the real meaning of Christmas.

Christmas in the Philippine Islands lasts for twenty-two days, beginning with the ringing of church bells at 4:30 in the morning on December the sixteenth, and climaxing with the feast of the Three Kings on January the sixth. The streets are festive with glowing lanterns and crimson-covered bamboo poles while the echo of carols

fills the air. The churches and projects all buzz with accelerated activities.

Though there has been a rekindling of the fires on the altars of Mohammed in some of the south-east Asian countries, yet the spark of Christian hope is kept alive in the overflowing mission schools and crowded churches in many places throughout Burma, Malaya, Sarawak in Borneo, and Sumatra of the Indonesian Republic. The holiday season is truly a celebration of holy days for these Christians.

A hundred years ago The Methodist Church first beamed the light of the Christmas story to the people of India. Since then it has illumined the hearts of thousands of village people and vast multitudes in the great cities of India and Pakistan. From India the ray extends into Nepal, a little country on its northeast border, where a new medical center has been opened.

The thousands of missionaries who follow the light of truth that appeared in the skies the first Christmas night can be compared to Henry Van Dyke's immortal *The Other Wise Man* who went on his lonely pilgrimage, waiting to show mercy, and using his gifts for the service of humanity. And as the "Other Wise Man" heard the words, "Verily I say unto thee, inasmuch as thou hast done it unto the least of these my brethren, thou hast done it unto me," missionaries too are filled with wonder and delight at having their treasures of service accepted by the King.

Beneath the shimmering tinsel of Christmas celebrations over the world today is the light of Love igniting hope in the souls of men. Let every heart rekindle its flame.

The Woman's Society and MISSIONARY EDUCATION

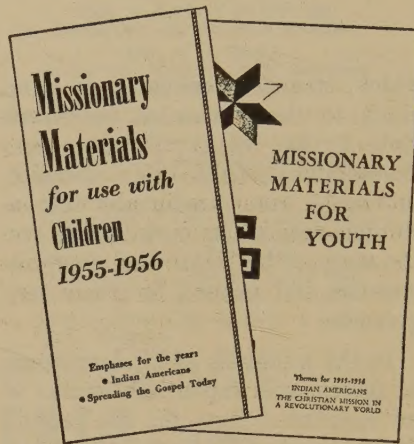
By HORACE W. WILLIAMS

IT WAS the intention of the first General Conference of The Methodist Church (1940) that missionary education in the local church should be unified. To that end provision was made for co-operation between the Board of Missions and the Board of Education, whereby missionary education might become an integral part of the educational work of the local church. At the same time, it was to reflect accurately and faithfully the facts, interpretations, and viewpoint of the Christian missionary enterprise as carried on by the Board of Missions and interdenominational missionary agencies.

To make this possible the General Conference enacted legislation calling for an Interboard Committee on Missionary Education consisting of equal representation from the Board of Education and the Board of Missions, including the Woman's Division of Christian Service. This committee was given responsibility for planning a co-operative program of missionary education in the local church, and in colleges and universities. It was directed to:

1. *Develop cooperative plans for missionary education and missionary giving of children, youth, and adults.*
2. *Work with the Curriculum Committee of the Board of Education in the planning and preparation of regular missionary emphases in the literature for the church school.*
3. *Cooperate with other agencies in the publication of books for use in missionary education.*

To do this job, the Interboard Committee on Missionary Education has a small staff. The members of the staff work continuously with the staffs of the Board of Missions, including the Woman's Division of Christian Service, and the staff of



the Board of Education. They also work with annual conference and district workers. They give specific assistance to about eight thousand local churches that write annually for help.

From almost the beginning of organized woman's missionary work, Methodist women have been interested in the missionary education of children and youth. It is no wonder, therefore, that at the time of unification there should have developed in each of the three branches of Methodism well defined, widespread, functioning groups of children and youth all receiving missionary education and all learning how to share in Christian missions through systematic giving.

It was quite natural, therefore, that the Woman's Division of Christian Service should be designated as one of the agencies that would have a part in general church-wide planning, and that the Woman's Society of Christian Service would participate in carrying on missionary education in the local church.

General Work

Each year the Interboard Committee on Missionary Education

meets for two or three days to plan the program of missionary education for the future. Active in these meetings are the representatives of the Woman's Division of Christian Service. The plans made include proposed missionary units of study for children, youth, and adults. These proposed units are then sent with recommendations to the Curriculum Committee which in turn gives them careful, constructive consideration and adopts them as part of the approved curriculum for Methodist church schools. In these meetings needs for suitable guidance materials also are considered. When agreed upon these materials are prepared by the members of the staff of the Interboard Committee or by other selected because of fitness for particular job. In this aspect of the work there is a good bit of consultation between members of the staffs of the Interboard Committee and of the Woman's Division. Certain needed resource materials are often prepared by the Joint Section of Education and Cultivation, and in this the women have an important part.

One of the major aspects of the work of the Woman's Division is of the jurisdiction, conference, and district Woman's Society of Christian Service is leadership education. Every summer thousands of women attend schools in which they get help in various phases of organized woman's work and in how to teach the four courses offered in Woman's Societies each year. In this whole enterprise the Interboard Committee plays a significant part. First, its staff members work with ones from the Board of Missions and with representatives of other denominations in planning the books that will be used as texts. Then, there is cooperation between the secretary of Missionary Education of the Wo

man's Division, the secretary of Adult Work of the Interboard Committee on Missionary Education, and the Department of Leadership Education in the selection, guidance, and final certification of persons who are to teach missions courses in the various types of schools. Sometimes there are as many as two hundred persons certified to teach during a single year. Similarly persons are certified to teach missions courses for youth, and for workers with children.

Each summer there are between eight and nine hundred camps, institutes, and assemblies for youth of The Methodist Church. Also there are young adult meetings and camps for junior boys and girls. To about half this number each year the Interboard Committee on Missionary Education sends, on request, a missionary or an international student. They serve as missionary representatives and resource persons. This is good missionary education as evidenced by the continuing and growing requests for such persons.

In this enterprise there is cooperation between the staff of the Interboard Committee, the staff of the Woman's Division of Christian Service, the staff of the Joint Section of Education and Cultivation, and the Crusade Scholarship office. This cooperation includes the selection of suitable persons to serve as missionary representatives, the necessary financial undergirding for token honoraria for international students, and the complicated work of assigning, routing, and general supervision of this program of itineration. In the first two, selection and financial undergirding, the Joint Section of Education and Cultivation assists materially. The work of final selection, assigning, and supervising the program is done by the staff of the Interboard Committee on Missionary Education. At this point it should be said that in many annual conferences the conference Woman's Society cooperates on the conference and individual camp or institute level. Sometimes the women provide for the entertainment of

the student or missionary at the camp or institute. Sometimes they help pay the cost of travel.

In addition to the areas of work mentioned above, and in which the staff of the Woman's Division of Christian Service have a large part, there are many other ways in which the staff of the Woman's Division and the members of the staff of the Interboard Committee on Missionary Education work together. The secretaries of Children's Work and Youth Work of the Woman's Division are in almost continuous consultation with the secretaries of the Interboard Committee about literature, programs, and projects which they do together, or which each does with the backing of the other. Thus the program for missionary education of children and youth in The Methodist Church is *one* program. The same sort of cooperative work is done with reference to certain aspects of the missionary education of adults.

The Jurisdiction and the Annual Conference

In each jurisdiction and each annual conference there are secretaries of Children's Work and secretaries of Youth Work of the Woman's Societies of Christian Service. They are carefully chosen because of their interest, training, and experience in work with children and youth. There are likewise jurisdiction and conference directors of Children's Work and of Youth Work of the Board of Education. These persons work together on plans and activities in the interest of all of children's work and all of youth work. This makes it possible for the Woman's Society to share its interest in, its knowledge of, and its resources for missionary education with all the children's workers and all the youth workers. This cooperation results in richer, more effective plans for missionary education for all the children and youth of our church.

In the Local Church

In the local church missionary education of children and youth is

one program. This includes regular units of study, additional sessions for children, evening meetings for youth, and numerous other educational experiences. It is done through the organization and facilities of the church school with the cooperation of the Woman's Society of Christian Service. To facilitate this cooperation the Woman's Society of Christian Service of a local church selects qualified persons to serve as secretary of Children's Work and as secretary of Youth Work. These persons are, by virtue of their offices, members of the Council of Children's Workers and the Youth Council, respectively. Each of these persons serves on her council not only in planning for missionary education but also in making plans for all of children's work or youth work in the local church. Each of these secretaries makes her report to the Woman's Society and through the Society ultimately to the Woman's Division.

In addition to work with children and youth, the Woman's Society may have a part in the whole program of adult work since the president of the local society may be a member of the Adult Council.

With the help of the Interboard Committee on Missionary Education, the editors of *Sourcebook* provide for missionary programs for the month of January for the Sunday Evening Fellowship. In many local churches the Woman's Societies are asked to cooperate in these programs.

Strength in Cooperation

By actual statistics we know that the cooperative plans for missionary education in the local church have resulted in more missionary education for vastly larger numbers of pupils than ever before. We also know that the nature and quality of that missionary education is the best we have had. All this is possible because at every point from the local church to the general boards there is cooperation in planning, promotion, and leadership in missionary education.

Good Will Is Not Enough

By INA CORINNE BROWN



TODAY I looked at the world through the headlines of the Sunday newspaper. I read that "multi-lane U. S. satellites" may soon be circling the globe, that the stock market now "lunges forward into uncharted heights," that the automobile industry expects to produce more than eight million cars and trucks this year, that the United States is now in the midst of a "triple boom" with personal income above 300 billion dollars and construction now going at a 42-billion-dollar-a-year rate. And I read the ads—pages and pages of ads—offering new cars, new television sets, new "weather-makers," new goods and gadgets of all kinds.

Buried in less conspicuous places was the information that there is still poverty and want and unemployment, that farm income is down, that neither public school nor college teachers are sharing in this general prosperity, that over half the nation's colleges are operating in the red, and that in some areas the school program is woefully inadequate.

There were reports of the usual number of deaths on the highways, and of local crimes ranging from vandalism to murder. There were Associated Press dispatches regarding segregation, the New York dock strike, the trial of the men accused of the lynch-murder of a Negro boy, a prison riot, and the "guilt-

by-kinship" hearing before a Navy Board of the merchant marine honor graduate who had been denied a naval commission because of his mother's former membership in the Communist party.

There were other items that seemed strangely out of place among the blaring ads. There was an article about a new code for American fighting men who might be taken prisoners of war; there was a brief note saying that the number of refugees from Communist East Germany had now reached the rate of 500 a day; there was news of conflict in North Africa, the Gaza Strip, and in the Balkans. There was a long article depicting the crowded misery of Seoul and there was the reporter's flat statement that "just existing is the preoccupation of most Koreans."

We Are Involved in Mankind

The readers of THE METHODIST WOMAN are not callous. They are not unduly concerned with their own comfort or convenience. They are not insensitive to the needs of the world. They are, for the most part, persons of good will. But the blunt truth is that in today's world, good will is not enough. Good will must be combined with knowledge before it is effective, and most of us are woefully ignorant of the world in which we live.

It is not easy to be informed about our world today because our world now means literally the entire globe. In earlier periods of the world's history there were really many worlds, each one relatively small and relatively self-contained. What happened in one part of the globe might have little or no effect on distant places. Now no place on the globe can claim to be an "island entire of itself." We are all pieces of the continent and whether we

like it or not we are all involved in mankind.

There are today more than two and a half billion people who share the globe that is our common home. They are people of all races and colors. They speak something like two thousand different languages. They have varied religious beliefs and they have different forms of government and different national loyalties. They have different notions about food and clothing, about houses, about kinship and family ties, about modesty and manners, about gods and spirits and what constitutes the good, the true, and the beautiful.

How can people who are so different ever hope to get along together? The answer seems to be that we *must* get along together or we all shall perish. For there is no question now that man has the power to destroy both himself and the good earth that is his home.

The Problem of Human Relations

Actually, the problem of living together is not so hopeless as it sounds. The various peoples of the world are different but our likenesses are greater than our differences. We now know that racial differences are of no real significance except as thinking makes them so. Linguistic barriers are a problem but not an insurmountable one. Cultural differences need not trouble us too greatly if they are understood and respected. Even national loyalties can be subordinated to our common humanity as innumerable naturalized citizens can testify.

Our basic problem is that we do not now know enough about human behavior, including group behavior and motivation, to know how to cope with our world. We do not even know how to cope with the



Racial differences are of no real significance except as thinking makes them so

problems of our own communities, and our world problems are greatly enlarged and enormously complicated versions of our community problems. Our hope lies in the fact that while we now lack the needed knowledge of human behavior we do know how to go about getting it. We can get it if we are willing to spend the same time, energy, and money that we have spent and are spending on our conquest of the material world.

For generations western man had devoted his energies and resources to mastering the world about him. All our modern discoveries and inventions from the telephone to atomic bombs rest on layer after layer of preceding discoveries. We have spent billions of dollars and billions of man hours in the research laboratories and plants that produce our modern goods and gadgets.

In the meantime we have done practically nothing, relatively speaking, to increase our knowledge of human relations. For the most part our meager social science research has been done by overworked and underpaid college professors who lacked time, equipment, assistance, or incentive to do the job. Many of these professors are now paid less than skilled industrial workers who have no more than a high school education.

Our lack of interest in the problems of human relations is shown in other ways. We elect our local, state, and national leaders without the slightest concern for their real competence. We choose congress-

men to direct the affairs of our nation and to decide on the crucial questions of our relation to the rest of the world without requiring of them any knowledge of history, geography, or psychology, much less of economics, sociology, or anthropology. We send out ambassadors, trade representatives, technical experts, and sometimes even Christian missionaries who know nothing about the significance of cultural differences. Because of this ignorance our very gestures of good will often make enemies rather than friends.

Our Individual Responsibility

There is no panacea for the problem of human relations. The problem will not be solved by passing laws, making treaties, or holding conferences at the Summit though all these things have their places. If we are to survive we must find out more about human behavior than we now know, we must extend this knowledge to more people, and we must find ways to motivate people to subordinate selfish interests to the common good. This is a task big enough to require the fullest use of the best minds that we have and the cooperation of all people of good will.

As individuals we probably can best begin by facing up to our own value systems—the things on which we spend our time, our energies, and our money. If we have been too busy to seriously try to learn about the rest of the world, too busy to work at the problems in our own community,

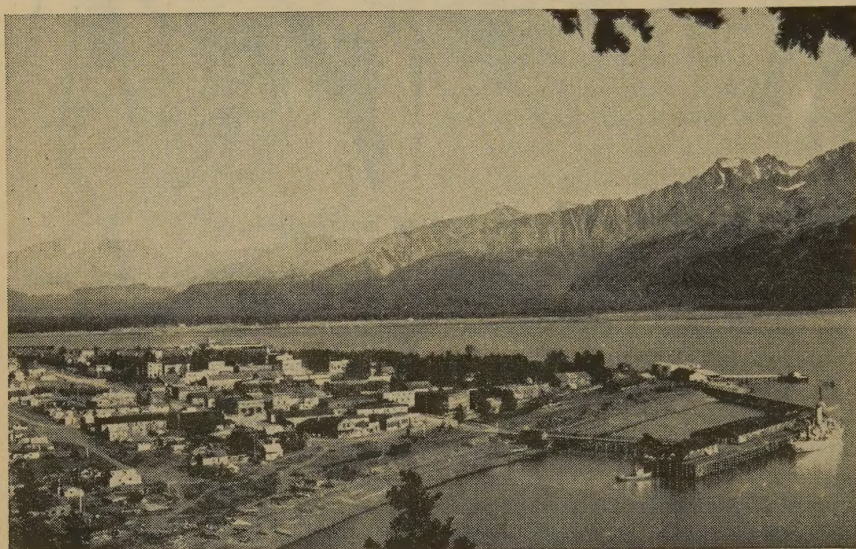
too concerned for our local interests to work for the right state and national leadership, too occupied with the daily routine to realize that in our own community persons are less valued than things, then we are contributing our share to the woes that beset the world.

A democracy is the most rewarding but also the most demanding form of government. You can't just vote it in and forget it. It requires constant care and attention on the part of every citizen if it is to function effectively. Its institutions must not be allowed to become the tool or the prey of selfish interests. And its children must be trained so that they become intelligent and cooperative participants in the democratic process.

The activities of other nations are beyond our direct control, yet because we are the world's most powerful nation their behavior is to some extent a reflection of our own. More than 1,600 million of the world's people live in what are known as underdeveloped countries. A large majority of these people never regularly have enough to eat. Many of them have never had the slightest chance to procure an adequate diet, decent housing, education, or medical care. For the most part they have had no experience with either communism or democracy. Our behavior as a nation and as a people may in large measure determine what happens to them. And what happens to them may well make the difference between war and peace, between destruction or survival for all of us.

The Treatment of TUBERCULOSIS Today

By F. G. PHILLIPS, MD., F.A.C.S.



Bird's-eye view of Seward, Alaska

THE individual who happens to develop tuberculosis today is a fortunate soul compared to the similarly afflicted person twenty years ago. Modern tuberculosis hospitals now speak of the *total* treatment of the individual with more than just thoughtful understanding.

It is only in recent years that sanatoriums in general could command the professional services of any but those doctors and nurses who had had tuberculosis, or, sad to say, still had tuberculosis. There was so much mystery and lack of understanding of the disease itself, that other doctors and nurses avoided service in a sanatorium. In fact, the superstitious mystery was so prevalent that tuberculosis ranked among the plagues. All this left a very unwholesome scar on the progress of the treatment impetus. We have been slow in healing this almost intractable scar. Only today, after three quarters of a century of timid therapeutic

misadventure, can we approach the problem with a feeling of professional security that justifiably stimulates the confidence of the afflicted patient.

The Seward Sanatorium in Bartlett, Alaska, has progressed far in the actual realization of the newer aspects of the total treatment of the patient. We have been fortunate in obtaining the type of personnel who respond favorably to the stimulus of our somewhat aggressive attitude of administering to the *total* patient. We have had the warm enthusiasm and generous financial support of the Woman's Division of Christian Service to inspire our continued endeavor. These factors and the desire to help a crippled people have engendered in our entire staff a kind of devotion to duty and service that is not often found in a tuberculosis hospital.

We have come to look upon the tuberculosis problem in Alaska as ours to help solve, and we accept

the challenge with a firmness of purpose that defies failure. The meager attempts at vocational training and rehabilitation that we have made are being cited today as type examples for other institutions to follow in the vocational training part of the patient's over-all treatment program. We have had many trials and great vicissitudes. We have been confronted with the problems of a people that we little understood and who could not possibly understand us. Patience has been exercised on the part of both the staff and the sick. However, since human beings react alike regardless of race, color, or other environmental variants, our problems have been no worse than those of any other hospital designed and managed for the treatment of chronic disease.

The individual who becomes afflicted with tuberculosis to a serious extent is a handicapped person in the ordinary definition of the word. Actually, he may be no more handicapped than you or I. In fact, tuberculosis may serve to succor him from any unwholesome environment handicaps that have admittedly contributed to his malady. Public Health enthusiasts whose very reason for existence is that good health is the right of every citizen may pluck him from this environment. This in itself is a forward step in the general therapy of the seriously afflicted person.

A new hope is offered to the individual who consciously or unconsciously considers himself a weakling because of his disease. It is not so many years back that he was offered only a place of "sanitation" in which to eke out a morbid short life's span. Little thought was given to his plight as an individual. The only serious effort expended was directed toward technical treatment that had only a

low average of success and a prolonged repetition of semi-torturous administrations. Long periods of hospitalization were necessary. Whatever handicaps in social integration he may have had on admission were certainly aggravated by the isolation and forced dependency of the sanatorium routines. This blight of sheltered years of living left the patient physically weakened by inactivity, psychologically depressed because of the isolation, and sociologically dependent as the result of too solicitous professional attention of doctors and nurses.

The medical treatment of tuberculosis has made sweeping advances in the past ten years. The surgical advances in the collapse therapy and excisional technics of diseased lung and bone tissue have almost insured successful therapy. It would be easy to overlook the advances in the humanitarian aspect of the institutional treatments. The developments of more real sociological concepts of individuals with the disease have paralleled the advances in the medical and surgical management. Studies of communities wherein tuberculosis was once pandemic are being brought to light indicating success in controlling the disease through improvement in general living conditions.

It is important to evaluate the over-all picture of the control measures. The institutional treatment if it is geared and directed toward real management of the problems of the patient offers much more rapid arrestment of the disease. From the point of view of economical use of public monies and individual loss of time this is laudable. Yet, simply arresting the disease in a few individuals from the community where tuberculosis is epidemic will not solve the over-all problem of the community as far as incidence of tuberculosis is concerned.

Now if full use is made of the

patient's healing time in the institution, much more can be done than just arresting his tuberculosis. The present day well-staffed hospital for tuberculosis must be geared and staffed to administer "full doses" of whatever the individual patient may need in addition to the treatment of his disease.

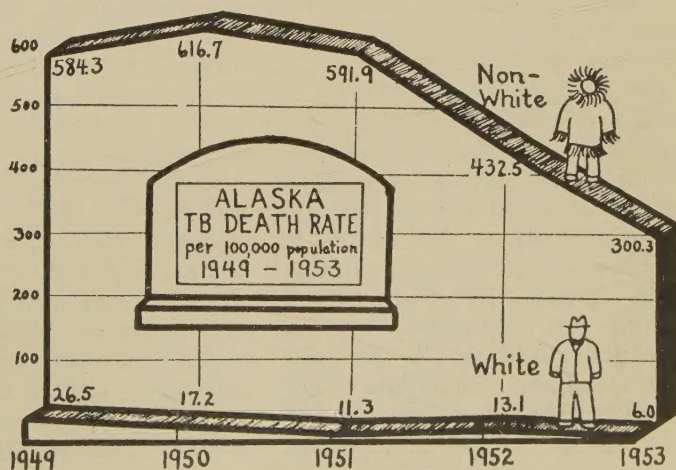
In Alaska, these needs are many. Our patients need education in ordinary living. They need lessons in hygiene. They need training in home nursing. They need community principles of modern sanitation included in their education. In addition they must have occupational adaptment. This latter is achieved through vocational training and rehabilitation.

These things can well be included in the patient's hospitalization period if sagaciously administered according to his disease improvement and physical ability. To achieve them in the currently rapidly diminishing hospitalization periods we must actively intensify general education, specialized technical training, and vocational guidance by on-the-job experience as well as the most modern scientific methods and principles of medical and surgical treatment. Our tuberculosis hospital must then have a staff that is widely versatile in its educational potentialities or have in association with it an organization composed of personnel with

such versatility. The former is perhaps the more economical and desirable in our community.

We are still in the late pioneering phase of control of tuberculosis here in Alaska. Although we have measurably shortened the hospitalization stay of patients at the Seward Sanatorium, we still have many in whom the ravages of the disease necessarily lengthen the period of hospitalization. These patients are often found to be the most in need of the additional services mentioned. Long periods of illness normally lead to dependency.

We must recognize the patient in any tuberculosis hospital as an individual afflicted with tuberculosis and not as "the tuberculous." We must consider and study the afflicted individual as a patient needing *total treatment* as well as specialized treatment for tuberculosis. In the community of Alaska this means that we must temper the medical and surgical treatment with sympathetic understanding, psychological study, and general sociological education. The Seward Sanatorium staff is enjoying a measure of success in their employment of the above principles in methods suitable for the individual patient's specific disease and vocational problem. We hope to continue these adventures in helping a crippled but deserving people.



Deaconesses in Brazil

By MARIAN DERBY

IN THE Latin American world the word *paciencia* is a very familiar expression. When accompanied by a shrug of the shoulders and an appropriate gesture of the hands it implies "There's nothing we can do about the situation. We may as well accept it." However, at other times it may mean "Be patient—just give us more time and we will be able to work things out."

It is in this latter sense that the Methodist women of Brazil have viewed the need for *paciencia* as they have worked toward the organization of a deaconess order which would give a recognized status in the church to young women who are preparing for full-time Christian service.

Thirteen years ago, in the 1942 General Conference of the Brazilian Methodist Church, the request was made by the women of the Rio Grande do Sul Conference that a deaconess order be established. The Board of Social Action was asked to study the matter and a committee was appointed which in due time printed a folder on deaconess work in Germany and in the United States, in order that the church might be informed as to the possibilities of such an organization. By action of the General Conference of 1946 the Order was actually founded, but it was not until 1950 that the Board of Social Action was asked to write the by-laws and a deaconess board was named.

In the meantime, the women of the Rio Grande do Sul Conference had faith that a plan would eventually be worked out and encouraged girls to consider training for full time Christian service. Early in 1950 Anailda Ferreira, a promising young Christian from Porto Alegre, entered the Methodist Institute near Sao Paulo as the first official deaconess candidate, and shortly afterward she was joined by Maria Onofre Goncalves

from the same part of Brazil.

Throughout their three years of study at the institute they continued to dream of the day when they would become the first deaconesses in Brazilian Methodism, though as yet there was no definite provision for such a relationship. From the beginning it was evident they were most promising candidates. This was shown by their effective application to their academic studies, their readiness to serve in any capacity in the daily life of the

institute or in the church to which they were assigned for practice, their friendly personalities which made them sought out by fellow students, and their spiritual growth and personal dedication.

They were graduated from the Methodist Institute in December of 1953 and in January began work in the Methodist Orphanage near Santa Maria in southern Brazil. There they continued to show the same fine spirit of service and a capacity for accepting responsibilities and discharging them with efficiency. There was no doubt in the mind of anyone that they should be consecrated as the first deaconesses of the Brazilian church when arrangements could be made.

At the General Conference which met in July, 1955, the committee on deaconesses had a report to give. Definite by-laws were approved. These include provision for setting up a course of study and other requirements that must be met by candidates, and for the organizing of a Deaconess Board which will orient candidates in their studies,



Left to right: Mrs. D. L. Betts, head of the Deaconess Order; Miss Anailda Ferreira; Miss Sarah Bennett, head of the Deaconess Training School; Miss Maria Onofre Goncalves

approve those who meet the requirements, and make their appointments to various fields. Mrs. D. L. Betts, who was largely responsible for initiating the movement, was named *directora* of the order and her husband who shares her interest and enthusiasm was named president of the board. Patient waiting and quiet work has brought results!

On July 17, 1955, in the Sunday morning service connected with the General Conference, the three Brazilian bishops laid their hands on Anailda and Maria Onofre consecrating them as deaconesses of the Methodist Church of Brazil. A dream born many years ago and nurtured patiently through periods of study and discussion came true. Other candidates already preparing for deaconess work will soon be following Anailda and Maria Onofre as they participate in the beautiful ritual of the consecration service. Women have assumed a new responsibility in Brazilian Methodism.

New Year's Resolutions

By JEAN B. ROTHE

(SPEAKER enters carrying a bag or similar receptacle. A waste basket should be near at hand.)

THIS is getting heavy so I'll set it down for a while.

I believe in New Year's resolutions, for every time one makes a resolution, and an effort to keep it, he is nearer the goal of achievement than if he had made no effort toward improvement.

Did you ever wish that the spirit that shines through Christmas could endure through every day of the year? As we face a New Year, it is with that spirit I thought we might come a little further on the road to good will, if we, in a sort of dramatic way, face some of the reasons we do not achieve good will.

This shopping bag was a Christmas gift. This particular one happened to come from a foreign land and it could symbolize my good will to all peoples. But I have poured into it a weight that is growing too heavy to carry about each day. And now I want to lift out this weight, parcel by parcel, that I may face the New Year unhampered by unnecessary luggage.

First I am going to remove my most recent hurt—one that I haven't even had time to file away in my memory. It's still on the threshold of my thinking and has become a bitter resentment. It was only a book that I loaned, you will say, but it was a treasured heirloom copy of the life of Abraham Lincoln. When I asked the borrower to return it, as I had some need to refer to it, she pled some excuse. Later, I learned that she was ashamed of having left it out in the rain, and instead of returning it, she put it in her basement where it was gnawed by mice and reduced to crumbling leaves.

But this resentment is too heavy a burden for me to carry into the New Year. I am going to forgive

her, and if even a little scar of resentment shows for a while, I will pray for her, knowing she must suffer in her embarrassment. (*Throws pages of tattered book into wastebasket.*) There must be no unpleasant reminder of my former treasure. It is beyond restoration; but my attitude of love can be restored!

And here is the letter I've kept so many years—the one my brother gave me, from the man who wronged him. How anyone could write so unkind a letter to one who had helped him, is beyond my understanding. But that letter has done all the harm I am going to let it do to me. Its power is ended; and by this gesture (*dropping letter in waste basket*) I am freed from its domination. By this act goes my chance to refresh my memory of its wrong.

And then I'm going to throw away this purse which didn't fasten right, and from which I lost a wallet containing thirty dollars. I am going to give that money to whoever found it. I hope that they could use the money—I hope they found good use for it—because I'm so sorry for them, for they will have to live with the memory that my name and address were on my driver's license attached to it, and they could have returned it so easily. But just now giving the money to them means I won't live with the regret of losing it. (*Drops purse in wastebasket.*)

Then there was that time I phoned for the neighbor who didn't have a phone. While I was talking she didn't watch her youngster and he pulled the tablecloth off the table and broke the attractive cookie jar I bought on our vacation trip last summer. I'm going to throw away the lid of it now, because it reminds me of that incident and has no value without the jar. (*Drops lid in basket.*)

There were so many resentments that I would file away, and then when I saw the one who caused them, I would mentally haul them out (*looking through small file*). Here they are—Mrs. Billing and the way she spoke sharply to me because she thought I had an easier piece of work on that committee than she did. I understand now, she wasn't feeling too well. And the humiliating way the nurse spoke, who taught the home economics course; yes, efficiency to her was a paramount virtue, and patience was slim. But she was much too tired to be teaching that night—now I understand. But why go on—the file is heavy with resentments, and I no longer wish to carry this burden. (*Drops file in basket.*) . . .

This is just a button; but it is a symbol of a hobby that in my case had become an idol—an idol that took time I needed from more necessary and important things. Along with my resentments, I am going to drop this in. I'll put it right on top. I mustn't be "buttoned down" to more details than I can do justice to, at present.

The bag is empty. Now it can be used to carry good will and cheer to those who need help. What a blessing and relief—I am freed of these weights as I face the New Year; my shoulders lift to meet the new day.

PRAYER: O God, help us to overcome petty annoyances that keep us out of harmony with the world and with Thee. Keep us from prejudices, from jealousies, and other emotions that are crippling in their effect on lives of usefulness. Help us to be purposeful and Christ-centered. With Paul let us say: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Circles

WORSHIP AND PROGRAM SUGGESTIONS

OPENING HYMN: "Come, Thou Long-Expected Jesus" (*The Methodist Hymnal*, No. 84.)

SCRIPTURE: Twenty-third Psalm.

LEADER: Reading on Indian Work, written by Mrs. Henry Wallace.¹

FIRST READER: Westward o'er the stormy ocean

In the days that are forgotten,
Came the white man to a strange land
Seeking for himself and children
Space where he could build a new world,
Carve a new world in the forest
For himself and those to follow.
On these shores he found the Indian,
That resourceful child of nature,
Innocent of mart and city
Stranger to the world of commerce,
Poor in things but rich in instinct,
Well equipped to meet the rigors
And the challenges of nature.
Many things he taught the white man,
How to find the clams and shellfish,
How to build a lodge in winter,
How to make his boats more sturdy,
How to fertilize the young corn,
Where the healing herbs were growing;
"Taught him all the lore of old men,
Taught him all their sports and pastimes,
Taught him all their arts and labors."
All these things and many others
Gave the Indian to the white man,
Delved into his store of learning,
Shared it gladly with the white man.
In return the white man
Told the Indian of the Father,
Of the great good Heavenly Father
And His love for all His children;
How that love had reached fulfillment
In the giving of His own Son,
Christ the Son, the Elder Brother,
Brother of both white and red man.
Told him how God's love encircled
All His children—all His creatures,
And the red man steeped in wonder,
Growing bolder, made this answer,
"Give me of this truth, O white man,
Share with me this Elder Brother
And this loving Heavenly Father,
That my people, too, may serve Him
That we all may learn the secret,
That we all may live together
In a land of peace and plenty."
Then the young and brave Sequoyah
Saw the white man's books and papers,
Saw the white man's "talking leaves"
And he said, "I'll seek and find them.
Find the syllables and symbols,
Give the message to the red man—
So he, too, may read the story
Of the great good Heavenly Father,
And of Christ the Elder Brother."
So in spite of great derision
And the scornful taunts and glances,
Soon emerged the language
That has helped to free his people.

SECOND READER: You shall hear that soon
the white man

Growing now more self-sustaining,
Growing more in wealth and power,
Needing not the red man's help

In his fight to gain a foothold—
Pushed aside the trusting red man,
Broke the treaties and agreements,
Ever found new ways to cheat him,
To mistreat him and exploit him.
Then the red man turned in fury;
Fierce the wars that raged between them.
Till the fields ran red with bloodshed
Mingling—flowed the tides together.
Blood of red man and of white man
Ran and flowed and fused together.

THIRD READER: Restless, pushing ever
westward

Toward the land of setting sun,
Moved the endless tribes of red men,
Moved—and camped—and moved again.
From the sky the sun benignant
Looked upon them through the branches,
Saying to them, "Oh, my children, love
Is sunshine, hate is shadow,
Life is checkered shade and sunshine.
Forget not all my love, oh children."
From the sky the moon looked at them,
Filled the mystic lodge with splendors,
Whispered to them, "Oh, my children,
Day is restless, night is quiet.
Live by patience, oh my children."
Thus they pitched their tents in sorrow,
Trod the "trail of tears" in silence,
Suffered much in tears and silence,
As they toiled across the prairies
Toward the land of setting sun.

FOURTH READER: On the plains of Okla-
homa,²

On the broad and rolling prairies,
Lies a land of Indian missions.
There the Seminole and Chickasaw
Dwell with Creek and Cherokee and
Choctaw,
Remnant of an earlier civilization
Dwell in brotherhood together,
Seek to learn God's plan for all men.

CONCLUSION

In our look toward the future
All of us must work together,
Seek to keep the great traditions,
Seek to keep the red man's culture,
Seek to keep the best of both groups.
Look not back upon past failures,
Save to profit by their failing.
In our councils and our pow-wows
We must all sit down together
Round new campfires with patience.
We must seek the will of Him who made
us—
Set us here to dwell together.
We must serve this great good Father
And His Son, our Elder Brother,
Till the sparks from our new fires
Slow at first, but gaining power,
Fan a brave new flame of courage
That shall blaze a path before us,
That shall lead us ever onward,
Ever upward out of darkness
To new ways of understanding,
Ways of brotherhood and peace.

LEADER introduces the textbook and
supplementary material on Indian Amer-
icans and urges the women to be inter-
ested in the subject.

Silent prayer followed by sentence
prayers.

PROGRAM SUGGESTIONS:

I. As a rule circle programs are un-
dated but of course seasonal topics have

to be used in season. If your circle
meets late in the month there is
time to use some of the Christmas ma-
terial in this issue.

(a) Begin with the Christmas Wor-
ship Service found on page 29 of
November issue.

(b) Arrange a round-the-world broad-
cast reporting on the various ways
Christmas is celebrated in mission
stations. See articles, pages 3, 14, 15, 25.

(c) Close with a carol sing.

II. Understanding Our World. Re-
port on the Fellowship Team, page 18,
and discuss the plans for New Kind
Pioneering, pages 18-20, and secure
operation if your Society decides to
follow through on any of the sugges-
tions.

III. Guided Tour. In the July-August
issue, Mrs. C. C. Long, Circulation Man-
ager, outlined a travel plan in sec-
ing subscriptions for THE METHODIST
WOMAN and WORLD OUTLOOK. Carry
through on that idea, prepare a skit
volving the tour director and two
three travelers. It is their rest day
they are catching up on their notebook.
For instance, they have now visited
the Indian American work supported
the Woman's Division and one woman
has made a beautiful scrapbook of pic-
tures and articles that have appeared
back issues of THE METHODIST WOMAN
and WORLD OUTLOOK. She displays this
with enthusiasm and the conversation
brings out the salient facts concern-
ing the work.

IV. Quiz

1. Identify:

Mabel Ruth Nowlin, Rosie A. A.
Cobb, Carol English, E. Louise
Nichols

2. Define:

Interboard Committee on Missions
ary Education
Epiphany
Fall Action Project

3. Locate:

Isabella Thoburn College, Sewa-
Sanatorium, Ai Kei Gakuen, France
De Pauw Home, Good Neighbor-
hood Settlement House.

4. Complete these sentences:

Women have assumed . . .
There was so much mystery . . .
As individuals we probably can . . .
This cooperation results in . . .
One of the greatest challenges . . .

5. What should be ordered now?

¹Mrs. Wallace is secretary of Literature and
Publications for the Kansas City District of
Southwest Missouri Conference.

²The locale and tribes could be changed
others added.



MISSIONARY Briefs

FOR IMMEDIATE RELEASE

Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

INDIA

The Inauguration of Dr. E. M. Thillayampalam

By MARGARET WALLACE, *Dean of Science, Isabella Thoburn College*



Methodist Prints
Dr. Evangeline
Thillayampalam

THE first time that Isabella Thoburn College—then the Lucknow Woman's College—faced the emergency of the sudden loss of its principal was when the founder, Miss Isabella Thoburn, was taken away by cholera in 1901. In 1954, the college—and in fact the whole Christian world—was plunged into grief by the death of Miss Sarah Chakko. After much prayerful thought and searching, Miss E. M. Thillayampalam, M.A., M.Sc., Ph.D., was chosen to bear the responsibility of guiding the college through the next few years. On Friday, August 19, 1955, Dr. Thillayampalam was inaugurated as president of the college. The functions actually started the preceding night, when a Communion Service was held in our beautiful MacDowell Memorial Chapel. Bishop Rockey, of the Lucknow Area, conducted the service, assisted by the pastors of the two Methodist churches which our students attend: Dr. George Sahai and the Rev. Fred Wray.

The Service of Consecration was held in the chapel on Friday morning. Bishop Rockey again was in charge. The climax of the service was Dr. Thillayampalam's declaration:

"I do solemnly and in loving devotion to my God and Saviour dedicate myself to the proper fulfillment of all the duties and tasks that come to me, the Lord being my helper."

At six o'clock in the evening, Dr. Thillayampalam was formally inaugurated. Friends of the college in large numbers were invited to this convocation. The capacity of Pfeiffer Memorial Auditorium is about one thousand. The Academic Procession was led by two marshals—the presidents of our most important student organizations, the Student Christian Union and the College Government Association. After the faculty marched the members of the Board of Governors, followed by presidents of other colleges; the vice-chancellor (or president) of Lucknow University, of which this college is academically a part; our vice-principal, Dr. Marie Sommerville; the principal-elect and Bishop Rockey.

Music by a triple trio of students followed the invocation. Dr. Prem Nath Dass, principal from 1939 to 1945 and now a close neighbor of the college, spoke beautifully on "Our Heritage." Dr. Sommerville presented the key of the chapel, symbolic of our purpose to keep God at the center of all the activities of the college. After the charge by Bishop Rockey, Dr. Thillayampalam pledged herself to devote all her energies to lead the college according to its traditions and purpose. She then gave her inaugural address, in which she recalled the great contributions of past princi-

pals and other members of the faculty (many of whom she had known as her teachers and later as her colleagues on the staff), and looked forward to the future with hope. The convocation closed with the singing of the college hymn (composed by Dr. Mary E. Shannon, principal from 1925 to 1939), the benediction, and the recession.

The Orders of Service for the consecration and inauguration were arranged by Miss Ava Hunt, acting principal, as one of her last contributions to the college before leaving in July for her retirement furlough. The dignity and beauty of the services were enhanced by the efficient ushering of thirty students, clad in their graceful white saris.

Both faculty and students have pledged their cooperation to Dr. Thillayampalam.

KOREA

As the vice-chairman of the International Missionary Council, Dr. Helen Kim attended the Joint Committee of the council held at Oxford, England, during the summer.



Methodist Prints
Dr. Helen Kim

This outstanding Korean woman, who since 1939 has been president of Ewha University, has emerged as a forceful figure in religious circles around the world. She left London to attend the World Council of Churches' Central Committee meeting in Geneva, Switzerland. Before her return to Korea she called at the Board of Missions of The Methodist Church in New York City.

Ewha University, beginning its seventieth year, has made great strides in its development since the liberation of Korea.

Christmas for Christ



Southwest Missouri

Miss Lois Marquart tells how the theme, "Christmas for Christ," suggested by several boards of the church, was emphasized last November and December in *Southwest Missouri*, where she is a rural worker. Only one church (which has preaching services but once a month) of the sixteen in her county did not have a special program.

The Rural Church Council distributed among eight local committees sample copies of Christmas program material and programs from the various church magazines. A Christmas filmstrip was used not only in churches but by the local Business and Professional Woman's Club, two school systems, a Boy Scout troop, and a community club.

The Methodist Youth Fellowship and the Young Adults presented a panel, "Christmas for Christ in the Home," and instead of the usual gift exchange, brought gifts for folk at the County Home.

The press also cooperated. "A local newspaper with county-wide circulation printed a fine article, giving dates, time, and type of programs to be held in all the churches. We feel we have been very fortunate," Miss Marquart adds, "in having the local newspapers and the radio station give publicity to our work."

Uniontown, Pennsylvania

The kindergarten teacher at *McCrum Community House*, Uniontown, Pennsylvania, Miss Alice Farrington, writes: "Several weeks before Christmas we began reading Kate Seredy's book, *A Tree for Peter*, aloud in each of our children's groups, a chapter a week. The theme of the story is the development of true Christian community cooperation and a spirit of brotherhood among the dwellers in 'Shantytown' in New York. The tale was enjoyed to an unusual degree

and led to much thought-provoking discussion. With this as a basis, we were able to sow seeds of good citizenship in the kingdom of love, heightening the Christmas spirit simultaneously, as it was also a Christmas story."

Columbia, South Carolina

At *Bethlehem Center*, Columbia, South Carolina, a group of Columbia College girls played Santa Claus to about fifty children. A letter from one, intimately acquainted with want, read as follows (original spelling used!):

"Dear Santa, I am a little boy 9 years old. please bring some fruites and clouse for my little brudder and sitter. my little sitter is 3. my little brudder is 1. your friend Joseph."

He had asked nothing for himself.

Dallas, Texas

"I like everybody!" This was the heartfelt greeting of one girl fortunate enough to be invited to a Christmas party. *Wesley House* in Dallas, Texas, arranged for a series of such parties to be held in hospitable homes. A little loving care and planning pay big dividends in the lives of such children.

Brownsville, Texas

Good Neighbor Settlement House in Brownsville, Texas, reports a December evening of seeming confusion. Actually it is an evening of purposeful activity and cooperation, getting ready for the Christmas celebration. While men and women paint scenery and arrange the stage setting, the boys and girls practice carols. In this corner three put into place a stained glass window scene; over there, others translate a script into Spanish. Upstairs there is much sewing of costumes.

In the midst of the activity, two small boys sit on one chair. They pay no attention to the hustle and bustle. They are completely absorbed in a book. What brings such rapt expression to their faces? A magazine, *Christmas Ideals*! There comes afresh the conviction that "man cannot live by bread alone." There also comes the resolve to do better in this business of providing fun, fellowship, and food for hungry minds and souls and of developing ideals for more abundant living.

Boys and girls paint scenery, too, as shown by this group at *St. Mark's Community Center*, New Orleans, Louisiana



Hollywood, California

Activities at *Frances DePauw Home*, Hollywood, California, seem to reach a climax at Thanksgiving time and during the weeks preceding Christmas. Before dawn on the morning that the girls left for the vacation, the Thanksgiving Service was held. Throughout the service, hearts were united in thankfulness to God for His goodness and mercy unto us.

To bring the real meaning of Christmas to the minds of everyone, the Christmas season began with a Christmas Communion Service on the first Sunday evening in December. *Frances DePauw Home* and the Spanish American Institute (for boys) together combined efforts and talents to present the pageant in the chapel at the institute. It all came about when the superintendent of the institute said, "We're tired of trying to make angels out of our boys and probably you are tired of making shepherds out of your girls, so let's do it together this year!" The outcome was very good and the service was a time of inspirational worship.

Preceding the Christmas vacation, the staff and girls at *Frances DePauw* had several memorable evenings. A Girl Scout troop visited the home one evening, ate supper with us, and shared in a carol sing. The Soroptimist Club presented an entertaining program of marimba music one evening, as well as a planter-lamp to set on the television and craft supplies for making sequin ties. We recalled once again the first Christmas. In the spirit of giving, each girl presented her gift to the Christ Child. The money received at this time was sent to the Methodist Youth Fellowship groups in Pakistan and India.

—VELMA GRIER

DEACONESS WORK

The Executive Committee of the Commission on Deaconess Work met in Kansas City, Missouri, August 9, 1955, with Mrs. E. U. Robinson presiding in the absence of Bishop Glenn R. Phillips. With the exception of Bishop Phillips, all members of the committee were present.

An evaluation of the Deaconess Convocation was the major item on the agenda. Deaconesses across the nation had been given an opportunity to express their reactions. Their replies had been tabulated for the use of the Executive Committee. From

them, the Executive Committee brought several recommendations for the next Convocation to the Annual Meeting of the Commission held at National College for Christian Workers, Kansas City, Missouri, October 11.

—MARY LOU BARNWELL

Bedtime prayers in the new dormitory at Sager-Brown Home, Baldwin, Louisiana



BRIGHTNESS AND CHEER

"Every moment is filled with brightness and cheer because our purpose is that of helping children learn the Christian way of life," writes Miss Rosie Ann Cobb, superintendent and principal of Sager-Brown Home and Godman School, Baldwin, Louisiana. Children, ranging from kindergarten through eighth grade, attend Godman School on the campus. The school enrollment during the past year numbered one hundred twenty, fifty-one of whom lived at Sager-Brown Home. Ninety per cent of the home family were from broken homes and ranged in age from five to eighteen years.

Family and school life are integrated into the community, children and staff alike participating in community worship and activities. Trinity Church provides the church school, morning worship, and youth activities, but weekly prayer services and vespers are held at the home. The teachers enjoy the fellowship of St. Mary Parish Teachers' Association. A planned program of recreation is provided for the children which in-

cludes parties on special occasions, folk and rhythm games, circuses, Boy Scouts, and movies.

Miss Cobb also expresses appreciation for the visits of many church and civic groups, especially for the visits of Woman's Society of Christian Service officers. She is grateful also for the help from the Woman's Division, whose constant concern aids this school in maintaining its high standards and its approval by the Louisiana State Department of Public Welfare.

ANNUITY GIFTS

An Annuity Gift

provides

INCOME FOR THE ANNUITANT

plus

Gifts for World-Wide Christian Service

Send for the leaflet—

Annuity Dollars Make a Difference.
Treasurer of the Woman's Division of
Christian Service (Dept. MW2),
150 Fifth Avenue, New York 11, N. Y.

Your Name _____

Your Address _____

DEDICATIONS IN MALAYA

Singapore

The opening of the Louise McKee Wing of the Methodist Girls' School marked the last phase in an extension program for this school which is sixty-eight years old. The extension project fund was started by a memorial gift for Louise McKee.

Most of the money was raised locally, and the people found many ways to boost the amount. A food sale, in which many who did not have financial assets were able to contribute cakes, pickles, curry powder, mango and pineapple chutney, and other delicacies, realized a sizeable amount.

Methodist Girls' School situated on a hill provides a wonderful landmark for the people of the city who watch its developing campus and program. Miss Ellice Handy, head of the school, recently evaluated the achievements in a significant statement: "The buildings are solid, but what is more important is that we continue to teach our pupils the things of the Spirit."

Kuala Lumpur

The second school to celebrate the completion of an extension program is Methodist Girls' School at Kuala Lumpur. The institution, which will celebrate its sixtieth anniversary next year, has an enrollment of 1,300 in the morning school and 700 in the afternoon school. So plans were begun in 1953 for an extension project that would provide adequate facilities for the growing enrollment and the developing curriculum. The Government and the mission have worked together in this program. A government grant was of great value. The people have united in Food and Fun Fairs, Christmas sales, Saturday cinemas, and made pledges. Gifts from students, faculty, and even servants have helped to make the extension possible. The cooperation also crossed international lines. Besides gifts from America, a small group of Austrian Methodists, though impoverished from the war, sent a gift of \$800

to the school with the following message:

Greetings from Austria! We have heard you will dedicate your new school building, and we want you to know that the news is being sent to the ten groups of women throughout the country who have helped raise the money you have received from here. Our women and girls are very poor, but they were eager to send their little bit to help with your new building. About 300 women dropped small coins into their mite boxes. Our women will be praying for you and thinking of you. It has been a joy to put a bit of Austria into your new building.

It was a colorful and impressive sight on the day of the dedication when 2,000 students assembled on the field to take part in the ceremony. Her Highness The Tengku Ampuan of Selangor officially opened the new buildings, and Bishop Raymond L. Archer led the service of dedication.

LITERATURE

Southern Rhodesia

The people of Southern Rhodesia can be divided into two classes, those who read English and those who cannot.

In the bookshop operated by Miss Beulah H. Reitz, there is a supply of moderately priced literature available. Those with sufficient schooling take advantage of this service. Religious literature is difficult to purchase in Umtali; the bookshop meets an urgent need in furnishing the people with pamphlets, Bibles, and other materials. In the vernacular the output is curtailed very heavily. But after a wait of two years, the printing of Volume II of *Old Testament Stories* is now in the hands of the people. Many smaller leaflets and booklets are available. Some are especially attractive since the stories are printed on the lovely picture folders from America. The Scripture Gift Mission of London also prints scripture portions for free distribution.

The evangelism program through literature is carried on in hospitals and jails. The influence has spread also into the schools, since the two

books of *Old Testament Stories* have been accepted by the school system for Africans of the town of Umtali. Dr. Clara Nutting in her travels in the interest of Health Education and Miss Lulu Tubbs through the Women's Bible School programs help in the distribution problems.

CUBA

One of the most outstanding examples of a changed life—and one which is destined to change other lives—is the case of Miguel Angel Osorio. A "product" of one of Miss Eulalia Cook's missions, Osorio is working as secretary for Mr. Miller, the director of our school, and studying for his *bachillerato* (high school diploma) from 5:00 to 6:30 in the morning and at other "odd" moments, as preparation for entering a seminary. His all-consuming desire is to be a minister of the Gospel. He is already an outstanding leader who speaks with a profundity of understanding that even few ministers have. This is really phenomenal when it is realized that at one time he was looked upon by the people of his village as the most up and coming medium of "spiritualism" in that area.

But now Osorio has dedicated his life to helping people out of misery, be it evil spirits or mere existence outside the realm of true believers in Christ. He knows the power of the Gospel to change men's lives and what it can do to bring inner peace and transformation into his culture.

—CAROL ENGLISH

*Teacher in the Agricultural
and Industrial School,
Preston, Oriente, Cuba*

CORRECTION

The editors regret that in the 1955-56 *Program Book* the wrong date for the May Fellowship Day of 1956 was given (page 93). The correct date is May 4.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

THELMA STEVENS, *Executive Secretary*

Information and Action

Dear Friends:

The birthday of the Christ Child symbolizes for Christians the promise of a new day—the hope for a new world order where peace with justice and freedom will reign. In the words of the prophet Isaiah, "The people who sat in darkness have seen a great light." At this holy joyous season we need to look with new insight into the "signs of promise" in our world and accept with new determination as Christians our responsibility to penetrate the shadows with this "light" and break down the walls that separate the members of God's family.

In an effort to bring new resources to Methodist women who are seeking ways of increasing the effectiveness of their work toward this goal, the Woman's Division through its Department of Christian Social Relations and Local Church Activities has undertaken to set up workshops across the country for the purpose of helping Christians use in new ways some of the resources for understanding their world. Every local Woman's



Left to right: Mrs. Kiyo Tanaka from Japan; Miss Violetta Cavallero from Uruguay; Miss Eva I. Shipstone from India

Miss Louise Robinson



Society and Wesleyan Service Guild will be related in due time to these regional workshops on world understanding.

In brief this is the story! A team of three women from overseas will be itinerated across the nation and serve as speakers or special resource persons in many of the regional workshops that have been scheduled. The pictures on this page will introduce you to the team. Miss Louise Robinson will go with the team as its coordinator and wise counselor.

More than a hundred workshops

will be held. As a result it is hoped that district, subdistrict or zone, and local groups will make use of the suggestions and resources growing out of these workshops.

Understanding our world may well provide the only real key to permanent peace. At this Christmas season let us pray for new insights and courage as we work for "peace on earth."

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
ETHEL L. WATKINS

A New Kind of Pioneering

ONE of the greatest challenges that will face the peoples of the world during the next decade is learning to live with others. The daily lives of people in *all parts* of the world are tied together so closely that the welfare of all is affected by any tensions that arise in any *one* part. For those of us who live in the United States, this learning to live in closer proximity to the rest of the world has many new aspects. Protected by two oceans and busy with the task of creating an increasingly high standard of living, we have tended to minimize our relationship with our neighbors.

Trade has, of course, played an important part in our economy, but this fact has escaped the attention of the large mass of our people. Many of us remember the incredulous shock felt during both the first and second World Wars, when we were dramatically made aware that a United States cut off from certain important trade connections was a United States short on some of the things that we had grown accustomed to having. Even now, after these two lessons, one of the hardest subjects for the average American to understand is the importance of trade to the United States.

Today time in which to learn to live together is a short commodity, and each citizen needs to make a contribution to the process as part of the effort to make a peaceful world. Of all the things that can be done locally to further world understanding, probably the most satisfactory will be to pioneer in finding ways to use contacts with people who are in this country from other lands.

There are a surprising number of them and you may find them in places where you did not expect them. Perhaps you know that there are more than 34,000 students from other lands in more than 1,456 American colleges and universities. If you are near New York you may

be aware of the impact of the more than 9,000 people from other countries that come to New York to engage in U.N. activities in one way or another. Perhaps you do not know, however, of the many thousands who come here for short stays for business or professional reasons. The factory near you or the hospital may be as good sources of contacts with these visitors as the nearby colleges.

Individual contacts with these people will yield unexpected pleasures for both groups involved. There is, however, another approach which can make a greater impact. It will require a great deal of planning and careful work to do something for a group of visitors on a community-wide basis. Not only will the visitors have a more varied experience in this way but the community itself will benefit in several ways. Many people in the community who would never in the ordinary course of events come in contact with strangers will do so in this way. Also, the community may find a new closeness and understanding of its problems as it works together.

One Plan for Involving the Whole Community

One kind of plan that might be used by a community wanting to get the most out of such an opportunity might be organized somewhat in this fashion. No plan will, of course, be completely applicable to any particular community and other features may need to be added or substituted for those suggested.

SECURING YOUR GUESTS

The first step will be to contact any nearby colleges, factories, et cetera, that may have foreign students or experts. If you are in or near a city with Consulates of foreign countries, your guests might be invited from their staffs. If there is no source of foreign stu-

dents nearby, you might select college at some distance and suggest that some of their foreign students might be interested in accepting an invitation from your town. The Committee on Friend Relations Among Foreign Students, 291 Broadway, New York City, may be able to put you in touch with individuals in charge of foreign students in these colleges. Invitations should then be issued on the list, each one containing a return form with spaces for time and means of arrival, particular requirements as to lodging or type of food required. This is particularly necessary as occasionally a visitor who cannot climb stairs eat particular kinds of food, either owing to religious or health reasons finds himself having to decide between his own discomfort or the embarrassment of explaining his difficulties to his host. Some details of the program and an expression of the great desire of the community to have him as a guest and to know him should, of course, be included.

THIS IS HOW WE EAT

A logical program would include the meeting of the guests by host or their representatives and then an opening dinner. Many communities that have entertained overseas visitors have found that a variety and interest of a covered dish supper proved popular. It may be possible to show several things through the dishes provided, if you ask each family in the community to furnish two dishes from two of these categories: (1) dishes from recipes my family brought to this country; (2) dishes served by pioneers in our community; (3) dishes served for holidays and special times (like the day when harvest hands are at work). If a list of the dishes that each family will furnish can be secured ahead of time, the high school art class may be able to make small explanatory

cardboard signs, perhaps with little sketches, which will give the foreign visitors an idea of the origin of the dishes.

THIS IS THE WAY WE GREW

The program following the dinner might be placed under the direction of any dramatic group existing in the community or a group organized for the occasion through publicity in the town organizations and the newspapers. Its program might serve to explain the origin and growth of the community and its present make-up. One way of doing this is to have a reader and a spot drama in which one point on the stage after another is lit for a brief panorama, as for example: (1) a covered wagon, (2) land is bought and cultivated, (3) immigrants arrive to help, (4) the railroad goes through. If it is not possible to use a regular stage with spotlights, a quite effective job can be done by using flashlights to illuminate such spots. Care should be taken in writing the "spot drama" to see that it is neither a take-off on the town's history or an over-sentimental portrayal of the topic.

THIS IS THE WAY WE SING TOGETHER

If your spot drama is not too long, perhaps you will want to conclude the evening with some singing. In the hands of the best song leader of your community, this can be an event of great importance. Typical American songs can be featured and the program enriched with some of the songs of the native lands of your guests. You will find many good songs from various nations in the pamphlet song book *Lift Every Voice*—Service Dept., Box 871, Nashville, Tenn.—25 cents. This might also be a good time to introduce some U.N. songs of a simple ditty type which will afford amusement. *Little Songs About UN*—Communications Materials Center, Columbia University Press, N. Y.—85 cents.

THIS IS THE WAY WE WORK

A time when your visitors can see all the enterprises in the com-

munity and the farms in the surrounding country, if your community is a farm center, will help both your visitors and members of the community to get to know more about the economy that supports the community. Be sure to find out what each guest wants to see—on one such occasion the choices of the guests ranged all the way from "an American bank" to "a large-scale farm."

THIS IS THE WAY WE EDUCATE OUR CHILDREN

You will probably find that most of your visitors are interested in your schools. A night of open house in all the schools with an informative program repeated several times during the evening will be helpful to everyone in the community as well as to the guests.

THIS IS THE WAY WE WORSHIP

One community which carried out a program of this sort included pictures and descriptions of all its places of worship in a souvenir booklet on the town and those of its features especially stressed during the visit. The guests were asked to state, after they had had time to read the booklet at their leisure, whether they wished to attend a service of any sort and what their

choice would be. Several of the guests indicated a desire to attend several kinds of services and it was possible to arrange this because of differences in times of worship. In this town, Protestants of many denominations, Catholics, Jews, Protestant Orthodox—all cooperated in inviting guests to their services.

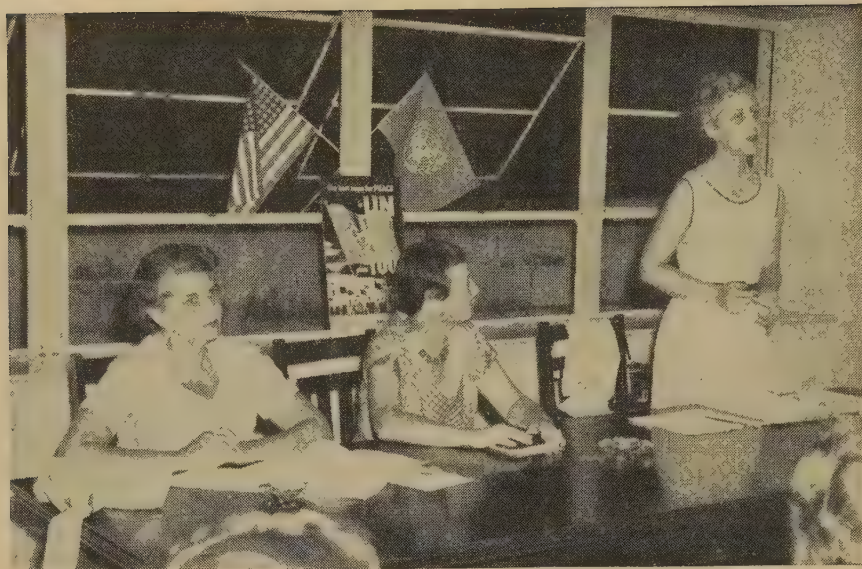
Our Community and the Headlines

While the enthusiasm of the project still lingers in the air, it may be worthwhile to get the community together to talk about it. You may want to have a panel of well-known people from your community spark the discussion. Another method would be to present another spot drama called "Our Community and the Headlines" in which some typical headlines of today's news about our cities might be read with a little scene played following each of them. For instance, the headline "Juvenile Delinquency Is Helped By Poor Recreation Facilities, Says Expert" might be read by the narrator and a group of young people might then be "spotted" while they discuss the adequacy of the recreation facilities that the community offers to them. Another headline might be "Shortage in School Facilities and

United Nations visitors at Memorial Arch, Valley Forge, Pennsylvania, on Radnor Township U.N. Weekend



Philadelphia Suburban Newspapers, Inc.



Mrs. William Fletcher presenting idea of U.N. Weekend to Radnor Township

Teachers Predicted" and a group might put on a sketchy version of a P.T.A. meeting, discussing this problem as the community has assessed it during this visit when special opportunities for getting to know the schools were provided. Another important headline would be "Visitors Interested in Way All Groups in Community Work Together." The scene following this might be an imagined picture of what the visitors may have felt about the extent to which everyone in the community has a sense of belonging and an opportunity to share its privileges and responsibilities.

However you decide to present your stocktaking, it is important that it be challenging and that following it an opportunity be offered for free discussion. Out of this community forum, following the period of intensified working together for the entertainment of your guests, may well come a new look at the town's problems, a new sense of fellowship, and a new action program for improving conditions.

Radnor Township Entertains the U.N.

A most important pioneer experiment in entertaining foreign visitors was conducted by Radnor

Township (Pennsylvania), a community made up of several towns located within two hours of New York. Because of their close proximity, it was practical for them to entertain delegates from the United Nations for the weekend which included United Nations Day. It has been suggested that delegates might find it possible to travel up to five hours from New York for such events.

Mrs. William Fletcher, one of our experienced Methodist women, active also in other organizations, who proposed the plan and secured the participation of forty representative local organizations in sponsoring it, stated her reason for believing it was important. "We go to New York and look at the buildings and watch the delegates as if they were actors on a stage. Always there is a barrier between them and us. We see them as symbols of their governments, not as men and women like ourselves, with the same joys and sorrows, hopes and fears; men and women who, at home, are probably active in their communities, want better schools for their children, better housing conditions, lower taxes; men and women who carry in their wallets pictures of their families the same as we do. And always they see us beyond the railing watching them.

"How can they tell what is behind the nameless faces, the countless eyes that bore in upon them. They do not know whether we are there to condemn, to ridicule, or to praise. They often get the idea that Americans want to force upon them weapons of war, when what they need is wheat for their families. Because we are big and rich and some of them are small and poor, they are sensitive and imagine that we are scornful.

"The only way to overcome this barrier on both sides is to bring the individuals together, not on an official basis, but on a human, personal basis, and the best place to do that is in the home. So, because I love people and I want people to love one another, I decided to launch this idea. My faith in the people of Radnor Township has been justified, and I am sure the delegates to the United Nations will receive the invitation in the same spirit of cooperation and understanding."

In this spirit a very fine program of entertainment and fellowship was presented to forty people from official delegations to the U.N., representing sixteen nations. The delegates were all entertained in homes and in many cases a continuing friendship between the guests and hosts was established. A tour of historical points and interesting features of the local communities was a high hour. The community came together with a covered dish dinner and a U.N. birthday celebration. The program for the evening was full of glimpses of community life presented through music and skits, which gave the visitors a better insight into many features of American life. Opportunities to attend church services with their hosts were offered to delegates.

THAT THE KINGDOM OF GOD
MAY BE REALIZED

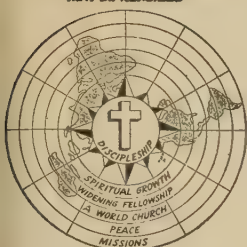


CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*

Section of Education and Cultivation

MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956
THAT THE KINGDOM OF GOD MAY BE REALIZED
1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP... OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD.
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD TO THIS END WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE TO PERSUADE THEM TO BECOME HIS DISCIPLES AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.

A Service of Worship for Epiphany

CALL TO WORSHIP (*solo voice, unseen*):

"The Kings of the East are riding
Tonight to Bethlehem;
The sunset glows dividing,
The Kings of the East are riding,
A star their journey guiding,
Gleaming with gold and gem.
The Kings of the East are riding
Tonight to Bethlehem."

(Katherine Lee Bates, Hymn No. 101,
The Methodist Hymnal. Used by
permission of Houghton Mifflin Com-
pany.)

LEADER: "There came wise men from the east
. . . saying,

Where is he that is born King . . . ?
For we have seen his star in the East,
and are come to worship him. . . .
And when they had opened their treas-
ures, they presented unto him gifts;
gold, and frankincense, and myrrh."

HYMN (*unison*):

"From the eastern mountains,
Pressing on they come,
Wise Men in their wisdom
To His humble home;
Stirred by deep devotion,
Hasting from afar,
Ever journeying onward,
Guided by a star.

Refrain

"Light of light that shineth
Ere the worlds began
Draw Thou near, and lighten
Every heart of man.

"Gather in the people,
All who've gone astray;
Throw Thy radiance o'er them,
Guide them on their way:
Those who never knew Thee,
Those who've wandered far,
Lead them by the brightness
Of Thy guiding star.

"Onward through the darkness
Of the lonely night,
Shining still before them
With Thy kindly light;
Guide them all, Thy children,
Homeward from afar,
Young and old together,
By Thy guiding star."

(Godfrey Thring. Tune: St. Theresa,
No. 446; or St. Gertrude, No. 280;
or Deva, No. 445.)

FIRST READER: Epiphany, which is January 6 in the Christian calendar, commemorates the visit of the three Wise Men to the infant Jesus. Around these figures, tradition and imaginative writing have built a wealth of atmosphere. Whatever their various backgrounds, they came with a common purpose—to make recognition and to offer gifts.

We come here, each from the background of her own busy life, each bringing her individual talents, her personal resources. Each of us has a different gift of self to bring; yet in adoration of our Lord and dedication of ourselves to Him, we are united in one common cause. We seek the illumination of our common darkness; the direction of His guiding light.

HYMN (*unison*): "Brightest and Best" (No. 119, verse 1).

SECOND READER: Kneeling at the manger the Wise Men found themselves in new surroundings—in an unaccustomed position. But any such consciousness

must have vanished before the awareness of their opportunity and privilege.

Among us here are some who are coming as new members. They are bringing the new treasures of their personality. In this new fellowship, may any sense of strangeness disappear, and may they feel that they have been led to where they wish to be!

HYMN (*unison*): "Brightest and Best" (No. 119, verse 3).

THIRD READER: Those who offer their gifts in humility and dedication go away richer than they came. It may be our privilege to bring this realization to others of our church membership, that they may find, in giving themselves to the work of the church, that their own lives are fuller and richer for the outpouring.

HYMN (*unison*): "Brightest and Best" (No. 119, verses 4, 5).

PRAYER:

LEADER: We offer here the prayers of our hearts.
Let us pray for a world-wide fellowship:

RESPONSE:

"O perfect love, out-passing sight,
O light, beyond our ken,
Come down through all the world to-
night,
And heal the hearts of men!"¹

LEADER: Let us pray for the fellowship of our church and of this meeting:

RESPONSE:

"May naught mar our fellowship and joy, O Father. May none remain lonely and hungry of heart here among us. Let none go hence without the joy of new friendships. Give us more capacity for love and richer consciousness of being loved. Overcome our coldness and reserve that we may throw ajar the gates of our hearts, and keep open house this day and every day. Amen."²

LEADER: Let us offer the gift of ourselves:

RESPONSE:

"We open here our treasures and our gifts; and some of it is gold, and some is frankincense, and some is myrrh; for some has come from plenty, and some from joy, and some from deepest sorrow of the soul. But thou, O God, dost know the gift is love, our pledge of peace, our promise of good will. Accept the gift and all the life we bring. Amen."
(Herbert H. Hines)

¹ From the "Maker of the Sun and Moon," by Laurence Housman. Taken from the English Hymnal by permission of the Oxford University Press, London.

² From *Prayers of the Social Awakening* by Walter Rauschenbusch. The Pilgrim Press. Used by permission.

HYMN (*unison*): "Christians, Lo, the Star Appeareth."

"Christians, lo, the star appeareth;
Lo, 'tis yet Messiah's day;
Still with tribute treasure laden
Come the wise men on their way.

"Where a life is spent in service
Walking where the Master trod,
There is scattered myrrh most fragrant
For the blessed Christ of God.

"Whoso bears his brother's burden,
Whoso shares another's woe,
Brings his frankincense to Jesus
With the men of long ago.

"When we soothe earth's weary children
Tending best the least of them,
'Tis the Lord himself we worship,
Bringing gold to Bethlehem.

"Christians, lo, the star appeareth
Leading still the ancient way;
Christians, onward with your treasure;
It is still Messiah's day."

(James A. Blaisdell. Tune: No. 75
Stuttgart; or No. 27, Sardis.)

BENEDICTION (*unison*):

"Love shall be our token,
Love be yours and love be mine,
Love to God and all men,
Love for plea and gift and sign."

(Christina G. Rossetti. *The Methodist Hymnal*, No. 94.)



One to Grow On

The candle "to grow on" is a symbol of adventure. The years celebrated at a birthday are an accomplished fact; but ahead, lies opportunity—challenging, unknown. The candle to grow on takes on the semblance of a question mark, beckoning us hither.

Fifteen years of united Methodism have seen the solution of many questions; the establishing of a successful certainty of what was, to some degree, a venture of faith. Statistics and personal witness agree in paying tribute to the Woman's Society of Christian Service as a power in the church and a valuable channel for Methodist womanhood's Christian action along all lines. All this, in fifteen years. And now, what of the future?

That "one to grow on" suggests time, in most instances. Shall we think of it for a moment, in terms of *people*? We have been stressing recently that treasures are *people*, with their unexplored riches of personality. If the Woman's Society of Christian Service is to move forward, its growth must be through people; the woman within, the woman without, the membership of the Society and Guild.

Each of us, then, can be that one for the organization to grow on. If the fifteenth anniversary celebration has fulfilled its purpose, it has made us cognizant of that fact, and we need not further emphasize it here. "I am only one, but I *am* one." We who have shared in bringing fifteen years of fruition in the life of the Society we love, do not need outward recognition. We are not in the mood of the Elder Brother in our Lord's story of the Prodigal Son, sulking and resentful when we are taken for granted as part of the happy household. We know that we "belong." There is a hymn in *The Methodist Hymnal*, No. 401, which we do not often sing—perhaps because it is under the heading "The Ministry" and as lay women we have not appropriated it. But the

second verse could have been written for those of us who form the working ranks.

"As laborers in Thy vineyard,
Send us, O Christ, to be
Content to bear the burden
Of weary days for Thee;
We ask no other wages,
When Thou shalt call us home,
But to have shared the travail
Which makes Thy kingdom come."

But there is another "one" on whom the Society needs to grow; that is the Methodist woman church member who is still unenlisted in the ranks of membership of the Society or Guild, even after fifteen years.

We frequently say "about two million" when asked what our total adult membership is. Actually, by the 1955 *Annual Report*, there are 1,811,870 women in the Woman's Society and Guild. Between now and May 31, 1956—which closes the quadrennium—why not eliminate that "about"? Why not make it 2,000,000 by actual count?

It would not be difficult; a little figuring will show that **if for every seven women in the present membership of the Society plus Guild, they secure just one as a net gain, it will bring in more than the needed margin. One to every seven: and six months to do it. Surely that is a reachable goal. To each little group of seven, bringing in a new recruit, that woman will be their "one to grow on." They will find joy in helping her share the fellowship in which we all grow. They will release, for the enrichment of the total work of the Church, riches of talent and personality that may be truly joy-bringing and life-giving. They will help the church and the Society to grow on.**

HOUSTON EAST DISTRICT, TEXAS (SC) CONFERENCE, SEMINAR

The Indian American theme was vividly brought to life at the Houston East District Seminar, held at the First Methodist Church, Pasadena, Texas. The entrance of the church was transformed into an Indian village, and decorations, as shown in the accompanying picture, developed the theme. All four approved studies were presented and a Clinic on Program Building was held, morning and afternoon.



De Weik Studio, Pasadena, Texas

WELCOME TO NEW MEMBERS

In many societies special recognition of new members will be made next month at an Epiphany service; but any season is appropriate for this. The Woman's Society of First Methodist Church, Monroe, Louisiana, gave a May Tea at their parsonage, with more than 200 guests greeting the guests of honor.

Group of new members, Woman's Society of Christian Service, First Methodist Church, Monroe, Louisiana



HELP!

By MRS. C. M. GABRIEL

"The parsonage," the brethren said, "is looking mighty poor; We'll patch the step and mend the lock and fix the sagging door. Inside, the rooms need paper, and the cook-stove is a mess; The sink will have to be replaced. Tell the W.S.C.S."

Now in the church the hymnbooks cause many a reddened face; "The hymn is number sixty-two"—but it isn't in its place! The balcony carpet worn clear through—alas, we must confess It has become a booby-trap. Call the W.S.C.S.!

The church is having visitors, we must prepare some food To show our hospitality and make them all feel good; With apple pie and meat loaf we will stuff them well, I guess, For when it comes to cooking—trust the W.S.C.S.!

"A family," the parson said, "on Steptoe Avenue Are newcomers and homesick, and they need a friend or two. The kids should be in Sunday school; now here is their address, They'll soon be made to feel at home by the W.S.C.S.!"

A missionary in Timbuktu has needs beyond her pay— A radio, and a motor bike to speed her on her way; A girl in Pakistan needs help through school, and so we press Their needs upon our ladies good, of the W.S.C.S.!

Some orphans down in Georgia have kicked holes in all their sheets, And a clinic out in Arkansas needs a medicine chest complete; Our Center in the coal fields needs bushels, more or less, Of food and games and clothing from the W.S.C.S.!

"We cannot all be dullards," the ladies gaily say; "To learn about our needy world we'll have a Study Day. We will face the facts and problems that cause our world distress; We can't cure all, but we can help," say the W.S.C.S.

To aid with things material is not our only goal; With Week of Prayer and Quiet Day each one can build her soul.

For the power to build the Kingdom, to travail and to bless, Is given through prayer and the Word of God to the W.S.C.S.

IS SOMEBODY YOU KNOW MISSING THIS OPPORTUNITY?

Here is one woman's answer to the question, "What the Woman's Society of Christian Service means to me."

The Woman's Society of Christian Service is the answer to a yearning I've had all my life. With little religious background, I was introduced to Methodism when I married my husband five years ago and accepted Protestantism.

There has always been a feeling of uselessness in my spirit, because I wanted to do good for others but never knew where to start. This answer I found when I became a member of the Woman's Society of Christian Service.

I have been a different person to myself and my family because I have found ways to use my meager talents by serving God in the Woman's Society. Every song I sing, every speech I memorize, every play I participate in while in this Society does more to lift my spirits and my soul than all the kindness and love ever shown me. Feeling that I really 'belong' in an organization that serves Christianity so well is worth more to me than all the material riches in the world.

In ———— Methodist Church we have as fine a preacher as one could hope to be blessed with; but I dare say that the Woman's Society of Christian Service has done as much, to bring me close to God. I am able to live with a satisfied mind that at last I can acknowledge God in a small way for the blessings He bestows on me day by day.



WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

Our Christmas Greeting to You

May your joy be deep,
May your peace be radiant,
May your love be fulfilling,
May the Spirit be renewed within you
As you celebrate the birth
of Christ this season.

LILLIAN A. JOHNSON
E. LOUISE NICHOLS
IDA SHAW

1954 CHRISTMAS AT AI KEI GAKUEN

By CLARA P. OTIS

IT BEGAN when the little black-haired kindergarten girl stopped my sister, Mildred Anne Paine, in the hall downstairs and announced in round-eyed wonder, "Christmas is coming!" From that morning the buildings echoed with tunes unmistakable, even in Japanese—"Joy to the World" and "Silent Night"—and with the murmur of reverent children's voices reciting together Luke's matchless Christmas story. Yes, Christmas was coming to Ai Kei Gakuen, garden of love and blessings. Its glow would spread into this community. It had to. There was no other Christmas for them. Not more than a dozen of the thousand children and young people enrolled at Ai Kei Gakuen come from Christian homes. But all those sharing Christmas here would light their little tapers from the shining Christmas candle at Ai Kei Gakuen and carry them into their homes.

On December 9 the Youth Department gave a beautiful music program including parts from "The Messiah." Preparation for this had been a joyous Christian experience for the young people all through the fall.

But it was December 23 when Christmas actually came to Ai Kei Gakuen. At nine that morning the

Nursery School children, gay in their reds and greens, full of excitement, squirmed restlessly on the *tatami* of their room, their attention divided between parents in the background, the tree before them, the story, the radiant teacher, the gift packages. They sang their little motion songs, proud to have their parents see them. When it was time for their Christmas play a sturdy three-year-old came up to pull a great radish (*daikon*, much prized Japanese vegetable) to take as his gift to the Baby Jesus. The four-foot make-believe radish wouldn't budge from the ground with all his tugging, for underneath the brown cloth the teacher held it firmly anchored. The boy called for help. Together they tugged in vain and called for more help, their little voices ringing out clearly. Each child represented some animal by the simple device of wearing a headband with its picture on his forehead. It was the seventh, an elephant, who finally helped them pull the radish. And they went off triumphantly to give it to the Baby Jesus. Gifts came at the close of the program: enough little blankets made by the women of Tokyo Union Church for all the children to use at naptime, candy in neat boxes for all, in addition to gay

packages. We had to guess at the contents, for no well-trained Japanese will open presents in public, not even children. But we knew that each child was carrying home a warm undershirt. Parents and children bowed to the teachers and, full of appreciation, returned to their homes to remember the warmth of Christmas until another year.

Immediately at 10:30 came the Kindergarten Christmas program, a larger group in a larger room, with another tree richly decorated. The children were starry-eyed as they sat in a big circle and heard the Christmas story and sang carols with all their might. There was the Nativity Scene: a little plump Mary, a miniature Joseph with a cradle before them. Down the aisle came the wise men bringing gifts, and the shepherds with their crooks. Behind the shepherds came the sheep themselves, solemn little boys, crawling on hands and knees, pictures of sheep on their foreheads. All paid homage to the Christ-child. And afterwards the children went gaily home, each one holding a gay parcel, red for the girls, green for the boys. From Ai Kei Gakuen this Christmas, needy children received a hundred warm undershirts, and 239 were given good *tabi* to cover their toes, all too often bare in this cold winter weather.

On the evening of the 23rd the Youth Department gave a splendid program featuring "Martin, the Shoemaker," so well done as to seem professional. It included a beautiful Nativity Scene. On Friday afternoon the Junior Youth gave a modified version of the same program, and on Christmas Day two large groups of Primary children came for similar programs at 1 p.m. and at five. For children and youth Christmas is a deep spiritual experience.

IL MATEN DISPENSARY

By MISS RUTH LAWRENCE

(Continued from November)

Miss Laura Chevrin, missionary nurse at Il Maten, studied at Scarritt College as a Crusade Scholar in 1953-54. Since her return to Il Maten she has written the following:

"Visiting takes up most of the time of a missionary evangelist and nurse. Since my return from the United States at the end of September, I have been able to make 330 visits in the Kabyle villages. For the most part, they were visits to the sick and to the women whom I have had in school before this time. It is always a great joy for them when their teacher comes to see them. They say to me, 'It is as if my mother had come to see me.' They always complain that I do not come often enough. Unfortunately, I do not have the time to see them and be with them as often as I would like. This winter I was able to give a series of injections to one woman in a distant village which we do not often visit. Every time I read her the parable of the lost sheep. More than a month later a little girl of five years asked me to tell again the story of the sheep, and many times after I had read a passage from the gospel, the women would ask me to reread for them the text that they had heard on my preceding visits.

"We could reach many more villages if we were more numerous. From several villages we have received the request to come and begin medical work and Bible classes for the children. My heart aches when I think of all these villages in which the gospel has never been announced, and it is very sad for me to have to refuse such an invitation. Yes, the harvest is great, but the laborers are few. Pray then the Master of the harvest to send more workers into his harvest vineyard."

Notes from a letter of Sister Emily Gisler!

"We had a happy experience with

a little girl who came to us from a distant village to be treated. She needed care each day because of a serious burn. We learned that her mother, who had accepted the gospel through a missionary some years ago, was a true believer. We think now that the parents of this little girl are satisfied and content to put their little one in our home for girls. We went to the village last Friday at the same time that the two men missionaries were making their tour of the villages in that section. We visited the parents of this little girl, and while there a large number of women came in and listened to the gospel with open hearts. What joy! In the same village another father and mother were happy to let one of their little girls of school age come to live in our home also. This village of Tizi has been especially open to us every time any of our workers have gone there. We need to pray that God will direct us to those who are ready and who hunger and thirst for salvation."

Il Maten Dispensary today consists of a small building of three rooms and a verandah. The large room is used as a chapel on Sundays and as a waiting room for the women on dispensary days. A much smaller room is used as the clinic and supply room, while a second small room is used as a waiting room for the men. Devotional services are held with the men and women as separate groups, while they are waiting to be cared for by the nurses. These devotional services consist of Bible reading, prayer, Bible stories illustrated with flannelgraph, and the singing of gospel songs in the Kabyle language.

The building and the facilities for work in the Il Maten Dispensary are very inadequate. We are hoping to improve the building and enlarge the personnel staff, so that we may be able to meet more fully

the physical needs of those with whom we have contact in this rural area.

When Miss Laura Chevrin was in the United States studying, she took special courses in public health in order to be better equipped for work with the village people.

GUILD MONTH

In the midst of this busy season we hope you will keep in mind that January is Guild month, and that you will be making preparation for it. The following suggestions were sent to Guild presidents of Louisiana Conference last year by Miss Dorothy Dunbar, editor of *Guild Times* of Louisiana Conference:

Here are some suggested ways to promote Guild month in January:

- Contact local newspaper and/or radio station and ask that they release enclosed story during week of January 9, 1956.

- Ask your local paper to take pictures to use with story. (Suggested picture—your president of Guild and coordinator.)

- In localities where there are a number of Guilds, we hope you will get together with either the district secretary of your Guild or your other Guilds and plan a district story.

- Localize the story by using names of people in your own group; tell what your group is planning to do in observance of Guild month and list some of its local activities.

- Ask your pastor to recognize your Guild at church services on the second Sunday of January. This will be done in all churches where there are Guilds here in Louisiana. Be sure to give your pastor some information about the Guild (see leaflet, "The Wesleyan Service Guild") and include the day you meet, et cetera.

- Ask your pastor to use the Guild hymn as special music at this service. Supply copies of the Guild hymn to your choir director for possible use as a special by the choir or a solo.

- Wear Guild pin and life membership pin to work during the month of January. Pins are good conversation starters.

- Recognize the new members who have come into your group since June. Good time to present life memberships.

- Recognize charter members of your group.

All promotion is not necessarily newspaper publicity. . . .

TALK GUILD . . . BE A DOING GUILD . . . ATTEND GUILD MEETINGS!

Greetings

FROM THE NEW FIELD WORKER

DEAR FRIENDS:

In preparation for the Fifteenth Anniversary celebration of the Woman's Society of Christian Service, and Wesleyan Service Guild, I read the history of the organizations which united to form the Woman's Society. I was thrilled to discover that the first employee of the former Woman's Home Missionary Society was a field worker. Yet there came a feeling of humility upon realizing that I, too, had been chosen to do this type of work.

Although not officially itinerating as a field worker until September 1, the summer offered me many opportunities for speaking and I was thoroughly introduced into the joys of living in and out of a suitcase. A week at the Ohio Annual Conference was followed by the North Central Jurisdiction School of Missions at Albion, Michigan. This was climaxed by glorious days spent at Boulder, Colorado, with the girls and sponsors of Kappa Phi at the National Council meeting.

Soon after that, two Wesleyan Service Guild friends and I left for Europe on our "Trip With a Mission." We did all of the things that the travel books suggest. We fed the pigeons in St. Mark's Square in Venice, threw snowballs in the mountains of Switzerland, visited the cathedrals and castles in each country, rode on the canals of Amsterdam, picked heather in the highlands of Scotland, saw the Arch of Triumph in Paris and the catacombs in Rome.

However, the experiences which meant most to us were the contacts on the trains and in the cities with the people of the fifteen countries, the leaders of the World Council of Churches, and the visits with the deaconesses in England, Scotland, Sweden, Germany, and Switzerland.

Whenever possible on the trains or boats, we tried to be ambassadors of good will. Our deaconess and Wesleyan Service Guild pins helped us to find other members of the Guild and Woman's Society who, like us, were far from home.

One day was spent with a German family with five-year-old Herman acting as an interpreter. Another time we occupied a compartment with two Italian women. They tried to teach us Italian and we helped them with the English language. However, their pupils were not very apt and they laughed so hilariously at our pronunciation of the Italian words that the conductor hurried in to investigate the noise. They explained that they were teaching the American women, so he gave permission for the lessons to be resumed.

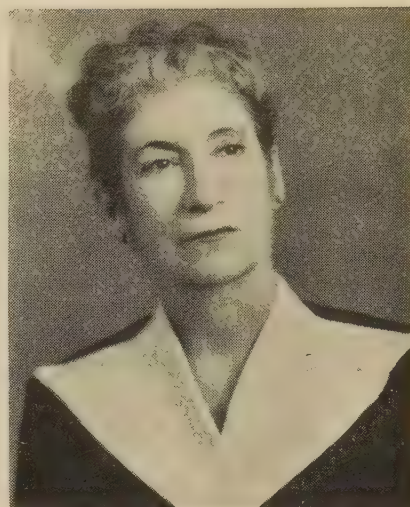
As we visited the deaconesses in their Motherhouses we were handicapped by a language barrier, but we understood each other. One of the deaconesses in Germany said, "We cannot speak each other's language very well, but we speak from the heart." Another in Sweden put her arm around me and said, "You and I—we are sisters." We indeed felt the spirit of sisterhood and Christian fellowship and I returned from Europe with a keen sense of gratitude for the privilege of serving also as a deaconess.

When I meet with the Wesleyan Service Guild units and members of the Woman's Society of Christian Service in my travels around the United States as a field worker, I may tell you more about these deaconesses overseas, their faith, fortitude, and outstanding work which they are doing.

I am eagerly looking forward to seeing many of you in the future.

Sincerely yours,
E. LOUISE NICHOLS

GUILD WOMAN OF THE MONTH



Mrs. Famelisa G. Sweatt

MRS. Famelisa G. Sweatt, Guild secretary of Rio Grande Conference is a charter member of El Mesias Church of Mission, Texas. She has had the joy of seeing this church grow from a one room building (her home) to one of the largest churches in Rio Grande Conference.

Under "occupation" she lists herself as kindergarten teacher, dress-maker and art teacher, which tells us that she is a very busy person. She has won sixty-nine awards in the state of Texas for her hand work and art, most of which are in the field of designing and making costumes. As Mrs. Sweatt attended programs presented by the local Anglo-Methodist women, she was impressed by the wonderful work done by these women of the Guild. Gradually the work of the Guild was presented to the women of her church, and two years ago it was possible to organize a unit there. In her frequent letters to the Guild office she tells that she is glad to be able to work in the Guild. As she goes on with her splendid and consecrated effort, she is determined to help other women in her Conference see the opportunities of service being offered through the Wesleyan Service Guild.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

AN INTRODUCTION TO FIVE SPIRITUAL CLASSICS

Suggestions for Teaching Course

By MARY BARNES

For those beginning the adventure of this study there is available a wealth of material. The text is a cherished possession of hundreds who have read it. Likewise the guide. The five classics are available in attractive, inexpensive editions.¹ *Moment by Moment*² by Margaret T. Applegarth, and "Martha and Mary"³ by Josephine M. Benton bring the ideas of these men right into our own homes and kitchens. Anne Morrow Lindbergh reflecting on a woman's life in *Gift From the Sea*,⁴ makes visible the values of the inner life "without which there is no true fulfillment."

The text and supplementary materials are best presented through group participation. Informal drama, role playing, buzz sessions, panel discussions, debates may be used. On the first day divide the class into five groups, assigning one of the classics and its author to each. Each group may be asked to prepare a devotion around the life and work of the author, and a panel debate or discussion on the author and the classic. A leader for each group should be appointed or elected and the plan for each group made clear.

The report, given in whatever form, should include the name of the author, dates of his birth and death, the full name of his masterpiece, information about his home life and occupation or profession. Words used by the author to describe the deeper spiritual life should be lifted up. Outstanding sentences and favorite Scripture passages of the author should be quoted and other important facts and achievements summarized. Each member should read the text, marking as she reads. Place an "S"

in the margin whenever the word *saint* is used; "B" for *biography*; and "T" for *theology*. Underscore words indicating deeper spiritual life; such as confession, certainty, completeness, godliness, goodness, spiritually fit, friends of God, humility, maturity, radiant, joy, self-surrender, Christian perfection, Holy obedience, centering down.

The following questions for discussion may be used when the group makes its presentation:

CONFESSIONS OF ST. AUGUSTINE

1. What was the doctrine of the Manichees? Is this belief found in America today? Are there other beliefs abroad which seem to you to carry the same or similar errors?

2. The whole world, not the Roman Catholic Church only, has accepted Augustine as a saint. Why? What is a saint? What aspects of saintliness found in Augustine should we strive for today? What did Paul have to say about one's obligation to become a saint? (Rom. 1:7; 1 Cor. 1-2; 2 Tim. 1:9.)

3. Discuss the hymns of the church written about this period.

4. Describe briefly the world of Augustine's era—the major events and movements.

IMITATION OF CHRIST— THOMAS À KEMPIS

1. Why and how did Thomas à Kempis copy Gerhard Groote's writings and inject some of his own ideas without feeling he was a plagiarist? Why are we fairly certain this was done?

2. Give a definition of "humility" as the term is used by this author.

3. Describe briefly the state of the world politically and religiously during this era.

THE PRACTICE OF THE PRESENCE OF GOD— BROTHER LAWRENCE

1. What arguments can you give to someone who believes that Brother Lawrence withdrew from reality?

2. Compare Augustine's and Brother Lawrence's conversions.

3. What hymns were written during Brother Lawrence's time?

4. Outline the religious situation in England and Europe in the seven-teenth century.

5. For private thought only: Have you wanted to retreat into a situation where one does not endlessly make decisions and continue to be involved with people? Did this thought come when you were low, medium, or high in spiritual grace?

A SERIOUS CALL TO A DEVOUT AND HOLY LIFE—LAW

1. Give a brief summary of the Reformation, and relate William Law and John Wesley in point of time to the Reformation.

2. Give a brief history of the origin of the printing press and the printing of the Bible.

3. What two historic events took place in Mainz, Germany?

4. On what beliefs concerning God and man did Law and Wesley differ?

5. What in English church life or education influenced Law and Wesley to be so methodical?

6. Describe England's political life, economic life, and religious life at the time of William Law.

7. What happened to John Wesley and the relationship between church and state under George I? (See text page 111.)

A TESTAMENT OF DEVOTION— KELLY

1. Give a short history of George Fox.

2. Review *The Luminous Trail* by Rufus M. Jones.

3. How do Thomas Kelly and Anne Lindbergh agree on the simplification of life?

4. Why were these five classics chosen for study?

5. What was John Wesley's attitude toward the classic, *Imitation of Christ*?

6. What is Georgia Harkness' estimate of Thomas Kelly?

For devotions each group may use the wonderful chapters on the lives of these writers and their works in *Moment by Moment*.²

a. St. Augustine—"A Tender Turtle Is a Tender Turtle," p. 189.

b. Thomas à Kempis—"Time to Spare for God," p. 199.

c. Brother Lawrence—"In the Choicest Kind of Kitchen," p. 209.

d. William Law—"The Corner That Held Them," p. 183.

e. Thomas Kelly—"Centering Down," p. 213.

These will take at least one half-hour and the group presentation and discussion one half-hour.

¹ *An Introduction to Five Spiritual Classics*, the guide and the editions of the classics recommended, are listed in the *Catalogue of the Woman's Division*. Write Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, for a free copy of the *Catalogue* and "Study and Action 1955-56" leaflet.

² Order from The Methodist Publishing House, serving your territory.

³ *Martha and Mary*. Order from Pendle Hill Publications, Wallingford, Pennsylvania. Price, 35 cents.

⁴ Order from Pantheon Books, Inc., 333 Sixth Avenue, New York 14, N. Y. Price, \$2.75.

THE National Conference of Methodist Youth meeting at Purdue University, Lafayette, Indiana, August 14-21, passed the following resolution regarding Christianity and War, R.O.T.C., and the Military Reserve Bill. You might want to share this information with those in the service.

1955 Resolutions of the National Council of Methodist Youth

Christianity and War—We believe that Christianity and war are inherently incompatible. Christianity upholds the dignity of human personality. War reduces human personality to an instrument of equivocating national policies. Christianity therefore demands that we actively participate in the world-wide quest for peace. We therefore hold that it is the obligation of every Christian to oppose the way of war and identify himself with those forces, national and international, which truly seek peace.

On the R.O.T.C.—We, the National Conference, oppose compulsory ROTC on any educational level. We take our stand for the following reasons:

1. We recognize within the compulsory ROTC program an extension of the universal military training against which we have already resolved.

2. We further observe in the ROTC program a constant conditioning of the minds of the participants to accept war as inevitable. We oppose this for—

- a. It leaves no room for the Christian alternative of positive love.

- b. We hold the basic incompatibility of Christian faith and war.

We further suggest to individual Methodist colleges that they oppose ROTC units in any form on their campuses. We hold to this for the following reasons:

1. We hold the principle of separation of church and state.

2. We believe that the church college has a unique function to perform, and that the authorization

of military training is not in keeping with that function.

Military Reserve Bill—During the closing days of the First Session of the 84th Congress, a military reserve bill was adopted in the face of vigorous opposition from the National Conference of Methodist Youth and many other church, educational, farm, and peace organizations. The new law includes the following provisions:

1. Men serving two years under the draft will be compelled to perform three additional years of service in the Ready Reserve, drilling 48 evenings per year plus 17 days each summer in a training camp. This will be followed by one year in the Standby Reserve for a total military obligation of six years.

2. Up to 250,000 young men may be enlisted before the age of 18½ for six months of military training followed by 7½ years in the Ready Reserve (weekly drills and summer training camp).

3. Men who volunteer for the regular armed forces will be required to spend at least five years either in active duty or in a combination of active duty and the Ready Reserve followed by a year in the Standby Reserve.

4. The paid reserves will be quadrupled in size up to a ceiling of 2,900,000 men by 1960 at an added cost of two to three billion dollars annually plus another billion for the construction of armories.

5. The president has power in case of emergency to call 1,000,000 men from the Ready Reserve into active duty without further act of Congress.

We, the National Conference of Methodist Youth, feel that the military reserve bill passed by this Congress has several undesirable features. It represents a great extension of the power of the military over the lives of the civilian population. It constitutes a long step in the direction of universal military

STUDENT WORK

DOROTHY NYLAND, *Secretary*

training for it establishes a six months training corps which might well be the predecessor of a permanent compulsory program in peacetime. Furthermore, this legislation was adopted at a time of relaxing international tension and runs counter to present continuing efforts to achieve agreement on a disarmament program through the United Nations.

For these reasons the National Conference of Methodist Youth calls for the repeal of this compulsory reserve legislation during the next session of the Congress. We appeal to the General Conference, the Council of Bishops, and the Board of World Peace of The Methodist Church to join with us in our stand against this legislation and to furnish leadership to our church people in a determined effort both to achieve repeal and to defeat further moves in this direction.

Participation in War—The National Conference of Methodist Youth affirms that both conscientious participation in and conscientious objection to war may be positions which Christians take. Christian conscience is a matter between God and man. A major tenet of the Christian faith is a respect for the individual and the individual's personal conscience. We hold in fellowship every Christian who acts according to his deepest understanding of the will of God in his approach to the problem of war, whether he be a conscientious objector, participant, or non-registrant.

At this Christmas season, the secretary of Student Work may want to share with those in service the prayer of St. Francis:

Lord, make me an instrument of Thy peace.

Where there is hatred let me sow love,

Where there is injury, pardon . . .

Where there is doubt, faith . . .

Where there is despair, hope . . .

Where there is darkness, light . . .

Where there is sadness, joy. . . .

YOUTH WORK

HELEN L. JOHNSON, *Secretary*

WHAT NEXT?

ACTIVITIES related to the Fall Action Project on missions, world peace, and overseas relief are well under way in many MYF groups across the country. Many members of the MYF have a new idea of what is meant by world community. Many have gained new incentive for working "Toward Christian World Community."

Some MYF groups are engaged in completing plans for an observance of Human Rights Day, December 10, since this has been suggested as an appropriate time to climax this action project in the MYF. We are constantly faced with responsibilities in this area of human rights; no community is without some responsibility. "But home missions—the church—has only made a beginning in this business of working for human rights. Wherever a human being is lonely or hurt, a child or young person cannot go to school, the sick has no doctor, a worker is without a job, or someone is denied admittance to a church, there is still work for Christians to do together."¹ The November issue of *Roundtable* includes a service of worship for the observance of Human Rights Day.

Some annual conferences have a conference on vocations during the holiday season. The Woman's Society of Christian Service, with the secretary of Youth Work assuming responsibility, may find ways to make it possible for selected youth to attend such a conference. Those who attend vocations' conferences learn about the opportunities for missionary service at home and abroad. Vocations within the church, and related to peace, are a means toward world community.

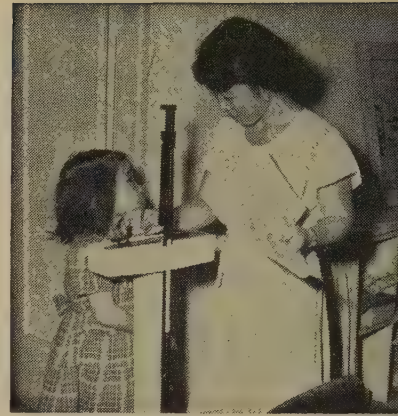
This would be a fine time to plan for setting up a Committee on Christian Vocations in your church

if there is not one already on the job. It is suggested that the secretary of Youth Work, or the secretary of Student Work, serve as the representative of the Woman's Society of Christian Service on this committee because of her relationship to the young people of the church. One duty of this committee is to acquaint youth, and adults, with the philosophy of Christian vocation and the opportunities in church vocations.

Sharing fun with peoples of many nations is another means of building community. We learn to appreciate the people of other countries as we learn about their food, stories, games, music, and other similar interests. So we suggest the possibility of having an "Around the World Christmas Party." Some ideas may be found in the book, *Games of Many Nations*,² by E. O. Harbin (Abingdon Press \$1.95). *The Fun and Festival Series** has many suggestions, too. An evening spent in singing Christmas carols, after thinking about the story behind each one, would prove to be a high experience.

The packet of materials for the Fall Action Project contains a selected list of plays on missions or world peace. The MYF might invite the whole church to share with them in an evening program centered around the reading or presentation of one of these plays.

Although December 11, has been suggested as a day to bring the Fall Action Project to a climax, it does not mean that we are to limit our promotion of missions, world peace, and overseas relief as a part of the total program of the MYF. Indeed, quite the contrary because one value of this project will be to strengthen the place of these interests in every MYF. In the January MYF council meeting time should be given to an ade-



World Outlook photo by Toge Fujihira
Used by courtesy of World Outlook

Everyone should have the right health

quate evaluation of the Fall Action Project and ways to develop the interest and concern which was stimulated.

For example, plans should be completed during this month for the use of the missionary units in January. The secretary of Youth Work will help to work out the plans and to provide resource materials for teachers and leaders. On Sunday mornings during January intermediates in the MYF will be studying about "World Christianity 1956." This unit is related to the current mission study theme, "The Christian Mission in a Revolutionary World." Seniors and older youth who use the units in *Bible Lessons for Youth* will follow study on "The World Mission of Our Church."

We review the values of the Fall Action Project, and we look into the year ahead with the hope that this special project as a part of the Youth Emphasis will bring about a keener interest in worship, study, discussion, giving, and all phases of the MYF program which help to build toward Christian world community.

¹ From *How—Home Missions Works for Human Rights*. Copyright Friendship Press, Inc. Used by permission.

² Available from The Methodist Publishing House serving your territory.

* Available from Literature Headquarters, 70 Reading Road, Cincinnati 37, Ohio; or Distribution Offices.

Children's Work

RUBY VAN HOOSER, *Secretary*

The Christmas Story¹

Joseph and Mary went to Bethlehem.

Joseph found no house in Bethlehem.
He found a stable to live in.

In the stable Mary's baby was born.

Mary was happy, Joseph was happy. The angel was happy. . . .

Mary sang: God gave me a son

Mary sang: God gave me his son

Mary sang: God gave me Jesus

Mary sang: my baby is the son of God

Mary was happy.

¹ By Dr. Frank C. Laubach. Adapted. Used by permission of the Committee on World Literacy and Christian Literature.

CHILDREN WILL STUDY MISSIONARY UNITS

After the joyous activities of Christmas, Methodist children will continue their interest in world friendship and the work that the church is doing as they begin the study of missionary units in the Sunday school and additional sessions of the church school. The units of work are concerned with the current emphases of "Indian Americans" and "Spreading the Gospel Today." These materials will be followed:

1. *Missionary units in the Group Graded Lessons during the winter quarter:*

For Primary and Junior Children. The month of January will be given to the study of a unit on "Indian Americans." The teachers' notes can be found in *Child Guidance in Christian Living*¹ for January, 1956. The pupils' material will appear in the *Primary Class*¹ and the *Junior Quarterly*¹ for the same month.

2. *Missionary units in the Closely Graded Courses during the winter quarter:*

For Primaries: Course I, Part 2, "Homes for All." Course II, Part 2, "Many People in Our Country." Course III, Part 2, "Children Go to Church Around the World."

For Juniors: Course IV, Part 2, "The Bible Around the World." Course V, Part 2, "A Fair Chance for All." Course VI, Part 2, "The Church Around the World."



Methodist Prints by T. Fujihira

Mary Helen likes to rock her doll to sleep

3. *Missionary units for additional sessions during the winter quarter.*

For Primaries: *Good News for All People*,* by Carrie Lou Goddard. Price 50 cents. Or,

The Gray Eyes Family,* by Edith J. Agnew. Price, \$1.25. Use with this *A Primary Teacher's Guide on "Indian Americans,"** by Lois B. Eddy. Price, 50 cents.

For Juniors: *Spreading the Gospel Today*,* by Marie Moberly. Price 50 cents. Or

Yakima Boy,* by Grace W. McGavran. Price, \$1.25. Use with this *A Junior Teacher's Guide on "Indian Americans,"** by Doris C. Demaree. Price, 50 cents.

For Juniors meeting once a week throughout the current year, The materials are:

"The Indian American and His Gifts," January, 1956.

"The Church at Work Around the World," May, 1956.

They are found in "Additional Sessions for Juniors" in *Child Guidance in Christian Living*¹.

INDIAN AMERICANS IN MANY COMMUNITIES

Of the 400,000 Indian Americans in the United States, one-third live in villages, towns, and cities of all but one state of the Union. About two-thirds of the Indians live in reservations scattered over many states.

¹ Order from The Methodist Publishing House serving your territory.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

As Methodist boys and girls in Sunday school and in additional sessions study about the Indian Americans, they will find themselves asking many questions as to the way these neighbors and friends live, the needs with which they are confronted, and the problems that arise as they try to take their rightful place as citizens of the nation to which they belong.

Methodist children will want to discover some of the ways in which the church has helped to meet the needs of the Indian people, and the work that still remains to be done today.

One of the best things that boys and girls in the church school can do is to find out if there are Indian American families living in the same community and if so, to plan with the leader of their class as to how they may become acquainted with these fellow Americans. The children may wish to invite the Indian boys and girls to visit their church school class, and to become enrolled as regular members of the church group.

If Methodist children in the course of their study follow out this activity, many of their questions will be answered and their own lives will be greatly enriched in the new friendships with Indian Americans that they may form.

SPREADING THE GOSPEL IN MALAYA

MISS MABEL RUTH NOWLIN, formerly a missionary to China, and now assigned to Singapore, Malaya, finds a large place of service as she works among the children and young people of that important country. One way in which she helps to spread the Good News of God's love is in the preparation of new Sunday school materials. Miss Nowlin writes:

"The junior workbook and teacher's book for our new Sunday school lessons for the next half year recently came off the press. The home mission unit tells of our Methodist work in the far northern state of Kedah, near the Siam border, and school work in the mountainous state of Pahang and in the New Villages. In Kedah I visited the Indian pastor of churches in two towns. He also holds services for Indian Christians on seventeen rubber estates where last year thirty new Christians joined the Methodist Church.

"In an increasing number of New Villages there are school principals who welcome a Christian religious meeting for children held once a week after school hours. In one New Village where there were no Christians when our workers went there, the people are now so impressed with the trustworthiness of the Christian way that they requested a Christian teacher for their newly built school. Again we believe that

"... Not with swords loud clashing,
Nor roll of stirring drums;
With deeds of love and mercy,
The heavenly kingdom comes."

CALENDAR OF ACTIVITIES

Assist in planning for the missionary units in January, for the Sunday school and additional sessions.

Participate in Christmas activities for children.

Promote the use of the January issue of *The Christian Home*.

SHARING ¹

Over the seas
The great ships go
Steadily, steadily,
To and fro;
Over the land
The freight trains run
On shining rails
Till the journey's done—
Out of the forest,
Down from the hills,
Up from the deep mines,
Forth from the mills,
Treasures are coming
To you, to me;
Sent by the workers
We never shall see.
All one family
We and they—
How shall we share
With our brothers, today?

—EDITH KENT BATTI

¹ From *How Nations Share*. Used by permission of the author.

SHARING WITH OTHERS

During the winter quarter as well as throughout the year, boys and girls will be bringing their regular offerings for World Service, and, when additional sessions are held, to the Children's Service Fund. It is through these offerings that children help in the support of the missionary work of their church both at home and in countries around the world. In addition children may wish to help in some of these special ways:

FOR WORKERS SPREADING THE GOSPEL TODAY

Send gifts of \$5.00 or more through the treasurer of the Woman's Society of Christian Service for these workers: Miss Mabel Nowlin, Singapore, Malaya; Miss Lorena Kelly, Lodja, Congo Belge, Africa; Miss Alice Hitchcock, Tsuyazaki Rural Center, Japan; Miss Eva K. Logue, Village Medical Center, Yellari, India; Miss Mary Bowden, People's Central Institute, Rio de Janeiro, Brazil.

FOR WORK AMONG INDIAN AMERICANS

Send gifts of \$3.00, \$5.00 or more through the treasurer of the Woman's Society for these workers: Mrs. Charles W. Browne, Washburn, Wisconsin; Miss Evelyn Green, Oklahoma City, Oklahoma; Rev. W. P. Bass, Navajo Methodist Mission School, Farmington, New Mexico; Mrs. Herbert C. Brunson, Dulac, Louisiana.

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

THE METHODIST WOMAN, \$1.00 per year. Combination with WORLD OUTLOOK, \$2.30. Please send change of address at least four weeks before moving. Enclose label from THE METHODIST WOMAN with old address.

Our Christmas star
with five points gay
Shines forth upon
our tree today.
One point is for *love*,
so pure and true,
One for *hope* in
a Presence new;
One beams forth with
Christmas *peace*,
One for a *faith* that
will bring release,
And a point for *courage*
that may never cease.
May your Christmas star
all five points know,
For the blessed
Christ-child wills it so.



again!

We hurry
to order our
Prayer Calendar

—for gifts or for

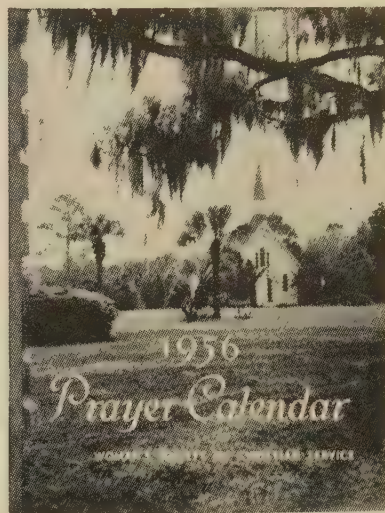
our own use. This year
the services in our *Prayer*
*Calendar** begin in January.

It is purse size. The plastic
binding is such that the *Prayer*
Calendar may be opened flat on the
table for use with your *Upper Room*
and Bible for your daily devotions. The
names and complete addresses of all active
missionaries and deaconesses are listed in the *Prayer*
Calendar. Maps of the various countries are included.
Strengthen the work by the use of your God-given power
of prayer. The facets of this use of prayer—like the points
of the Christmas star—bring love, hope, peace, faith, and courage.

Order
now!

And also

send your gift subscription for
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WORLD OUTLOOK and THE METHODIST
WOMAN (\$2.30). A Christmas card
will be sent to the one to whom
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FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD

Henrietta Gibbs

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W.S.G.	Paid on Pledge 1955-56	Total Pledged 1955-56	Youth	Children	Total of Appropriations 1955-56
Central:							
Central Alabama.....	\$ 75.00	\$ 6.00	\$ 81.00	\$ 1,600.00			\$ 81.00
Central West.....	382.00	33.00	415.00	1,540.00	\$ 63.46	\$ 11.50	485.96
Delaware.....				9,900.00			
East Tennessee.....		45.00	45.00	1,000.00			45.00
Florida.....	250.00	50.00	300.00	1,200.00		2.00	300.00
Georgia.....	66.34		66.34	3,000.00		4.20	72.54
Lexington.....	4,305.00	110.08	4,415.08	9,700.00			4,415.08
Louisiana.....	199.85	13.75	213.60	3,900.00			213.60
Mississippi.....	100.00		100.00	3,400.00			100.00
North Carolina.....	400.00		400.00	2,300.00	5.00	1.50	400.00
South Carolina.....	1,225.00		1,225.00	4,200.00			1,225.00
Southwest.....	46.00		46.00	1,135.00		1.00	46.00
Tennessee.....	176.00	25.00	201.00	3,000.00		6.32	201.00
Texas.....	735.00	100.00	835.00	3,850.00	88.67	8.00	931.67
Upper Mississippi.....				1,618.00			
Washington.....	705.31	137.75	843.06	8,000.00	77.85	14.66	995.47
West Texas.....	104.00		104.00	1,800.00		4.00	104.00
Total.....	8,769.50	570.58	9,340.08	60,643.00	234.98	53.18	9,623.84
North Central:							
Detroit.....	14,962.42	373.11	15,335.53	147,700.00	2,186.03	74.99	17,595.55
Illinois.....	36,906.87	1,211.42	38,118.29	178,000.00	2,551.05	246.46	40,915.80
Indiana.....	18,550.26	814.89	19,365.15	123,500.00	1,509.00	222.38	21,097.42
Iowa-Des Moines.....	12,176.11	633.49	12,809.60	123,000.00	3,760.79	191.14	16,762.53
Michigan.....	9,204.76	151.00	9,355.76	100,000.00	1,774.80	231.96	11,361.52
Minnesota.....	7,158.57	780.10	7,938.67	92,500.00	936.50	188.75	9,063.42
North Dakota.....	911.44		911.44	25,000.00		32.26	943.70
North Indiana.....	11,317.92	538.41	11,856.33	143,120.00	2,879.00	274.21	15,009.54
North Iowa.....	14,695.55	138.81	14,834.36	158,000.00	2,494.19	138.00	17,466.55
North-East Ohio.....	22,306.35	888.20	23,194.55	238,000.00	3,914.52	234.07	27,343.14
Northwest Indiana.....	4,656.48	20.00	4,676.48	78,000.00	1,356.00	90.12	6,122.60
Ohio.....	28,523.51	862.32	29,385.83	312,000.00	5,556.12	485.18	35,427.13
Rock River.....	10,556.90	877.25	11,434.15	209,400.00	3,458.00	401.20	15,293.35
South Dakota.....	2,683.00	31.50	2,714.50	35,000.00	843.00	18.16	3,576.66
Southern Illinois.....	12,221.72	1,207.55	13,429.27	62,900.00	430.77	201.63	14,061.65
West Wisconsin.....	5,473.58	75.96	5,549.54	39,000.00	665.47	10.65	6,225.12
Wisconsin.....	4,343.93	98.34	4,442.27	59,800.00	1,358.58	81.32	5,882.17
Total.....	216,649.37	8,702.35	225,351.72	2,129,920.00	35,673.82	3,122.48	264,148.02
Northeastern:							
Baltimore.....	16,135.64	505.80	16,641.44	127,000.00	1,834.71	118.92	18,595.07
Central New York.....	4,827.02	36.00	4,863.02	54,000.00	59.00	298.91	5,220.93
Central Pennsylvania.....	4,980.57		4,980.57	55,000.00	140.19	102.63	5,223.39
Erie.....	8,412.22	118.86	8,531.08	84,000.00	2,113.32	86.34	10,730.74
Genesee.....	3,761.56	10.00	3,771.56	72,000.00	43.00	5.00	3,819.56
Maine.....	1,528.79		1,528.79	10,000.00	83.94	8.30	1,621.03
New England.....	2,800.79	1,159.33	3,960.12	38,500.00	525.35	89.47	4,575.04
New England Southern.....	2,352.31		2,352.31	24,800.00	420.95		2,773.26
New Hampshire.....	813.78	35.00	848.78	8,000.00	95.42	3.00	947.18
New Jersey.....	7,216.70	129.50	7,346.20	56,000.00	808.98	164.59	8,319.77
New York.....	4,058.79	297.46	4,356.25	43,000.00	422.70	12.00	4,791.95
New York East.....	12,001.25	873.66	12,874.91	58,525.00	596.78	78.20	13,549.85
Newark.....	11,849.62	201.25	12,050.87	74,300.00	12.00	30.75	12,093.62
Northern New York.....	2,248.55		2,248.55	31,250.00	365.50	15.95	2,630.00
Peninsula.....	6,993.99	48.76	7,042.75	46,500.00	1,031.25	57.39	8,131.39
Philadelphia.....	12,773.87	363.08	13,141.95	100,000.00	241.65	249.10	13,632.72
Pittsburgh.....	16,114.81	328.61	16,442.92	100,000.00	406.11	238.55	17,087.58
Puerto Rico Provisional.....				50.00			
Troy.....	10,251.07		10,306.07	58,800.00	150.56	91.42	10,548.05
West Virginia.....	29,270.22	1,735.83	31,006.05	126,000.00	2,481.08	217.29	33,754.42
Wyoming.....	12,190.00	129.50	12,319.50	55,000.00	1,918.00	92.21	14,329.71
Northeastern Jurisdiction.....							
Total.....	170,586.05	6,077.64	176,663.69	1,222,725.00	13,750.52	1,955.02	192,369.23
South Central:							
Central Kansas.....	19,085.60	743.98	19,829.58	170,000.00	1,573.17	210.27	21,613.92
Central Texas.....	13,998.73	3,101.70	17,100.43	88,000.00	1,693.29	62.63	18,856.45
Indian Mission.....	128.39		128.39	1,091.00	89.07	3.24	230.70
Kansas.....	5,856.40	115.75	5,972.15	100,000.00	346.50	100.00	6,418.65
Little Rock.....	16,174.96	1,920.00	18,094.96	75,000.00	335.46	4.58	18,434.90

ST THREE MONTHS—1955-56

MISSIONS—THE METHODIST CHURCH

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DIVISION OF TOTAL RECEIPTS

Total on Appropriations 54-55	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation $\frac{1}{4}$ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
50.00	\$ 81.00			\$ 5.65				\$ 86.65
410.67	489.96			37.75				527.71
1,183.68								
	45.00							45.00
285.00	302.00							302.00
168.05	70.54							70.54
3,987.74	4,415.08			132.19	\$ 300.00			4,847.27
351.24	213.60			12.17				225.77
	100.00							100.00
513.00	406.50			38.00		\$ 7.00		451.50
532.00	1,225.00							1,225.00
54.50	47.00			3.00				50.00
245.35	207.32			33.00				240.32
969.77	931.67			20.00				951.67
70.00								
676.99	985.57		\$ 8.00	94.10	250.00			1,332.67
100.25	108.00			9.25				117.25
9,598.24	9,628.24		3.00	385.11	550.00	7.00		10,573.35
14,888.05	16,584.05	\$ 1,012.50		900.49	74.15	100.00		18,671.19
86,600.43	35,015.82	5,899.98	53.00	1,673.22	530.07			43,172.09
21,471.75	20,346.53	750.00		1,735.24	180.00			23,011.77
16,096.88	14,656.55	2,104.98		1,030.17	3,675.79			21,467.49
10,055.10	4,762.52	6,600.00		669.58	1,596.63			13,628.73
6,793.60	8,835.26	228.66		778.55	403.25			10,245.72
1,771.54	943.70			160.32				1,104.02
14,616.38	15,009.54		14.60	664.32	898.00			16,586.46
18,022.56	15,786.91	1,679.64	44.55	768.85	301.80			18,581.75
27,124.72	24,743.16	2,599.98		844.22	474.07			28,661.43
6,886.96	6,122.60		13.00	674.35	25.00	51.66		6,886.61
40,121.50	35,427.13		24.53	3,746.12	125.01			39,322.79
12,260.42	14,514.19	779.16	6.00	719.30	1,012.48			17,031.13
4,210.07	3,575.66		32.20	793.15				4,401.01
13,751.97	13,311.67	750.00	8.10	1,950.07	10.54	38.00		16,068.38
4,184.95	6,225.66			1,124.68	25.00			7,375.34
5,482.43	5,882.17		30.10	93.00	117.40			6,122.67
254,289.31	241,743.12	22,404.90	226.08	18,325.63	9,449.19	189.66		292,338.58
13,159.13	14,420.09	4,174.98		1,758.56	247.50	85.35		20,686.48
5,691.46	5,220.93			230.50	180.00			5,631.43
5,779.39	3,416.73	1,806.66		453.25				5,676.64
9,629.54	8,980.75	1,749.99		311.74	1,236.50			12,278.98
8,066.71	8,199.56	620.00	50	370.46	731.19			4,921.71
1,817.97	1,621.03			83.00				1,704.03
7,080.80	1,399.98	3,174.99	2.65	1,246.91	549.99			6,374.52
2,240.44	1,773.26	1,000.00	9.40	114.44				2,897.10
542.47	947.20			19.50				966.70
7,951.76	6,823.52	1,496.25	19.00	417.54				8,756.31
4,951.70	4,790.95			243.00				5,033.95
15,218.20	12,412.39	1,137.50	34.30	785.73	13.84			14,383.76
13,628.53	11,193.62	900.00	31.61	629.70	219.64			12,974.57
2,524.14	2,630.00			49.00				2,679.00
7,983.84	5,646.40	2,484.99		292.43	141.71			8,565.53
10,271.96	8,957.71	4,674.99		1,870.61	5.00			15,508.31
19,968.07	12,357.58	4,725.00	6.95	1,023.13	15.00			18,127.66
59.70								
7,099.48	10,548.05			360.44	5.00			10,913.49
83,963.93	30,454.42	3,300.00	26.75	3,226.70	1,672.50			38,680.37
13,944.84	12,529.71	1,800.00	26.30	235.19				14,591.20
					181.45			181.45
191,574.06	159,323.88	33,045.85	157.46	13,721.83	5,199.82	85.35		211,533.19
18,868.34	21,456.78	156.24		2,626.33	168.50			24,407.85
20,675.44	18,856.35			3,258.23	2,148.53			24,263.11
100.83	220.70			55.93				276.63
6,859.18	6,001.99	416.66		814.00	50.00			7,282.65
17,875.00	18,435.00			1,108.51				19,543.51

December, 1955

FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BO

Henrietta Gi

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W.S.G.	Paid on Pledge 1955-56	Total Pledged 1955-56	Youth	Children	Total Appropriations 1955
South Central (Continued):							
Louisiana.....	\$ 13,487.97	\$ 1,984.56	\$ 15,472.53	\$ 94,798.00	\$ 1,513.44	\$ 146.13	\$ 17,000.00
Missouri.....	5,712.08	273.10	5,985.18	40,000.00	444.75	49.82	6,000.00
Nebraska.....	21,202.44	632.05	21,834.49	158,130.00	1,358.74	175.17	23,000.00
New Mexico.....	8,932.37	1,025.18	4,957.55	27,000.00	250.00	84.04	5,000.00
North Arkansas.....	10,702.24	2,587.23	13,289.47	57,200.00	484.93	14.03	13,000.00
North Texas.....	17,910.43	2,448.50	20,358.93	98,000.00	1,128.24	64.24	21,000.00
Northwest Texas.....	14,339.44	2,374.61	16,714.05	76,000.00	1,284.13	94.32	18,000.00
Oklahoma.....	25,614.98	3,420.23	29,035.21	163,397.96	2,418.97	59.13	31,000.00
Rio Grande.....	931.56	27.50	959.06	1,200.00	25.86	3.00	1,000.00
St. Louis.....	15,876.16	2,239.22	18,115.38	78,000.00	805.05	107.66	18,000.00
Southwest Missouri.....	9,577.64	1,495.51	11,073.15	85,800.00	911.58	130.36	12,000.00
Southwest Texas.....	20,303.38	3,146.12	23,449.50	107,000.00	4,600.00	98.42	28,000.00
Texas.....	32,603.68	4,291.91	36,895.59	151,250.00	1,912.73	194.77	39,000.00
South Central Jurisdiction.....	788.00		788.00				
Total.....	248,226.45	31,827.15	280,053.60	1,571,866.96	20,675.91	1,601.81	302,000.00
Southeastern:							
Alabama.....	14,569.99	2,159.68	16,729.67	84,000.00		76.64	16,000.00
Cuba Mission.....	125.00		125.00	95.00			
Florida.....	30,869.08	2,672.75	33,541.83	132,000.00	3,415.48	92.09	37,000.00
Holston.....	26,617.63	4,007.37	30,625.00	120,000.00	1,860.23	110.48	32,000.00
Kentucky.....	12,100.27	2,125.38	14,225.65	65,000.00	1,138.95	171.67	15,000.00
Louisville.....	6,205.90	994.10	7,200.00	57,000.00	1,829.02	118.03	9,000.00
Memphis.....	17,244.69	3,116.55	20,361.24	78,500.00	1,175.40	76.05	21,000.00
Mississippi.....	8,771.39	2,129.09	10,900.48	68,500.00	733.25	29.95	11,000.00
North Alabama.....	18,062.10	3,672.21	21,734.31	95,000.00	1,694.11	58.73	23,000.00
North Carolina.....	25,416.56	2,673.42	28,089.98	122,375.00	1,571.08	245.84	29,000.00
North Georgia.....	29,363.92	6,956.08	36,320.00	145,000.00	1,974.08	109.37	38,000.00
North Mississippi.....	8,790.16	1,689.55	10,479.71	55,000.00	1,551.49	33.56	12,000.00
South Carolina.....	28,868.33	3,359.80	32,228.13	140,000.00	1,835.87	149.60	34,000.00
South Georgia.....	26,321.35	3,103.58	29,424.93	120,000.00	1,044.93	139.73	30,000.00
Tennessee.....	16,066.86	2,416.61	18,483.47	90,000.00	1,106.87	77.29	19,000.00
Virginia.....	42,444.78	3,656.66	46,101.44	180,000.00	4,502.63	250.00	50,000.00
Western North Carolina.....	31,745.57	5,379.57	37,125.14	140,000.00		213.34	37,000.00
Southeastern Jurisdiction.....							
Total.....	343,401.58	50,112.40	393,513.98	1,692,470.00	25,433.39	1,952.37	420,000.00
Western:							
Alaska Mission.....	422.50		422.50	1,550.00			
California-Nevada.....	13,283.68	1,102.54	14,386.22	95,000.00	1,718.65		16,000.00
Colorado.....	5,437.60	590.53	6,028.13	49,000.00	454.89	20.73	6,000.00
Hawaii Mission.....	70.00		70.00	1,600.00			
Idaho.....	1,878.97	18.00	1,896.97	15,000.00	829.34	5.34	2,000.00
Latin American Provisional.....	50.00		50.00	300.00			
Montana.....	3,308.74		3,308.74	18,000.00	835.54	104.10	4,000.00
Oregon.....	8,623.46	291.40	8,914.86	54,000.00	1,496.85	33.57	10,000.00
Pacific Japanese Provisional.....				200.00			
Pacific Northwest.....	9,971.19	509.91	10,481.10	65,500.00	905.51	38.57	11,000.00
Southern California-Arizona.....	33,649.19	1,167.60	34,816.79	245,000.00	3,730.25	44.90	38,000.00
Wyoming State.....	2,389.76	79.05	2,468.81	8,500.00	171.90	8.50	2,000.00
Western Jurisdiction.....							
Total.....	79,085.09	3,759.03	82,844.12	553,650.00	10,142.93	250.71	93,000.00
Total from Conferences.....	1,066,718.04	101,049.15	1,167,767.19	7,231,274.96	105,911.55	8,935.57	1,282,000.00
Other Income for Appropriations:							
Deaconess Pension Fund.....							17,000.00
Enrolled Home Missionary Pension Fund.....							
Interest Income Allocated from Endowments and Restricted Funds.....							6,000.00
Miscellaneous and Gifts for Appropriations.....							23,000.00
Grand Total.....	\$1,066,718.04	\$101,049.15	\$1,167,767.19	\$7,231,274.96	\$105,911.55	\$8,935.57	\$1,306,000.00

T THREE MONTHS—1955-56

SSIONS—THE METHODIST CHURCH

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DIVISION OF TOTAL RECEIPTS

l on iations -55	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplemen- tary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
6,686.97	\$ 17,182.10			\$ 3,482.89	\$ 348.30			\$ 20,963.29
7,347.69	6,479.75		\$ 3.96	632.23	150.00			7,265.94
5,162.33	21,701.74	\$ 1,666.66	5.33	2,172.92	18.00	\$ 79.07		25,643.72
5,478.36	5,291.59			1,709.20	210.00	18.90		7,229.69
4,192.03	13,388.43	400.00	5.00	1,985.29				15,778.72
9,672.54	21,551.41			1,851.22	125.75			23,528.38
6,673.06	18,092.50		15.75	2,313.75	253.78			20,675.78
8,108.57	31,513.31			4,725.00	216.03			36,454.34
329.50	987.92			66.52				1,054.44
7,134.77	18,528.09			2,153.07				20,681.16
1,743.30	12,115.09			1,714.21	909.92			14,739.22
4,116.25	28,147.92			3,362.54	8.00			31,518.46
4,770.69	39,003.09		34.00	5,015.86	45.00	64.81		44,162.76
	788.00							788.00
5,794.85	299,691.76	2,639.56	64.04	39,047.70	4,651.81	162.78		346,257.65
6,931.68	16,806.81		4.83	1,812.34	878.15			19,501.63
	125.00							125.00
6,924.95	37,049.40			1,512.71	2,797.40	150.00		41,509.51
6,356.99	32,595.71		196.51	2,938.08	6,068.07			41,798.37
4,815.75	15,536.27		23.00	1,038.44	89.00			16,686.71
8,804.60	9,147.05			976.89	2,800.00	30.15		12,954.09
10,006.52	21,612.69			1,811.33	149.33			23,573.35
9,064.67	11,663.68		112.15	345.35	136.00			12,257.18
2,722.94	22,737.15	750.00	29.88	3,462.72	1,020.00			27,999.75
7,636.79	29,906.90		4.31	3,275.88	100.00			33,287.09
1,016.96	38,403.45		11.55	3,475.93	165.00	70.00		42,125.93
9,973.17	12,064.76			1,072.54	530.00			13,667.30
1,131.52	34,031.60		8.35	2,767.64	1,800.00	86.92		38,694.51
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2,460.35	50,104.07	750.00	27.00	10,456.47	5,850.00			67,187.54
8,532.94	37,338.48		36.44	3,993.28	1,090.00			42,458.20
					294.11			294.11
3,165.57	415,868.26	5,031.48	454.02	43,275.63	23,767.06	337.07		488,733.52
472.50	422.50				10.00			432.50
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8,031.58	2,731.65			235.00		12.34		2,978.99
95.90	50.00		7.00					57.00
4,005.68	3,789.38	459.00		124.40				4,372.78
10,611.39	9,820.29	624.99	25.40	598.45	343.66	31.74		11,444.53
130.00								
9,867.03	10,975.18	450.00		675.65	152.77			12,253.60
8,521.53	37,241.94	1,350.00	1.00	4,405.52	1,331.52			44,329.98
1,769.50	2,644.21			46.80				2,691.01
				86.00	100.00			186.00
1,313.66	89,303.78	3,933.98	40.15	8,138.90	2,465.71	44.08		103,926.60
5,735.69	1,215,559.04	67,055.27	944.75	122,894.80	46,083.09	825.94		1,453,362.89
6,508.28	17,020.09							17,020.09
259.88	247.99							247.99
8,242.38								
5,695.46	6,150.58							6,150.58
10,706.00	23,418.66							
6,441.69	\$1,238,977.70	\$67,055.27	\$944.75	\$122,894.80	\$46,083.09	\$825.94		\$1,476,781.55

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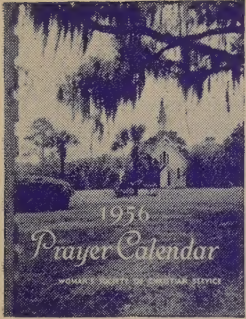
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